

# The Living Church



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## EDITORIALS AND COMMENTS

### The Living Church

*A Weekly Record of the News, the Work, and the Thought of the Church.*

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### ALL SAINTS' DAY.

OF all the anniversaries that come and go in the circling course of the Christian Year, there is none, perhaps, which comes so close to human hearts and yearning, as that known and loved as All Saints' day. Many there are which, like greater planets, shine resplendent in the heavens, revolving more closely about the Sun of Righteousness, and thus reflecting and shedding abroad His glory. Such are the feasts of our Lord's Nativity, His Resurrection, His Ascension, and the coming of the Holy Ghost.

These glorious festivals must, indeed, command ever our homage and the world's observance. But this "Quiet Day" of the Church's cycle, wearing the softened halo of autumn's mystic beauty, steals into the sanctuary of the heart, and fills it with incense, and an influence all its own.

For while upon this day of hallowed memories we should and do recall the saints of all ages, the glorious company of the apostles, the goodly fellowship of the prophets, the noble army of martyrs enriching the Church throughout all the world—yet who does not know that swiftly the vista shortens, the circle narrows, and full soon the heart is gathering about it only its own absent ones, gazing with fond and yearning joy on faces loved and "lost awhile"?

Silently the mist-veiled gates of Paradise swing wide, and lo, they throng about us, these loved ones dear; and as they come, distance and time dispelled by memory's wand, each wears again the form endeared, clothed in that immortal garb woven by each soul in its earthly journey, its own enduring personality. How close again they come, each fondly recognized: these, how gentle ever, and so sweet of spirit; these, bowed 'neath sorrow's weight, yet patient, uncomplaining; these, so brave and steadfast, true conquerors to the end—ah, close indeed they draw, till, lost for a time in tender greetings, earth and its claims seem all remote, and like an angel's voice, fall softly on the ear words long familiar, words heretofore illumining with rainbow tints, earth's storm clouds only.

"So gentle these," we said, so sweet and lowly of spirit; ah, "blessed" now are they, "for theirs is the kingdom of heaven." So sorrowing these, so bowed with grief—ah, blessed now are they, for they are "comforted." And these, thirsting and yearning ever on life's arid plain, hungering for that which earth could not give—happy now are they, for they are "filled." These, ever merciful and so full of pity; these, long suffering and forbearing, spreading wide the warm mantle of charity to draw nearer 'neath its folds, hearts ill-attuned—ah, brightly now they shine, these "children of God," finding in full that mercy, dwelling ever in that peace which here they loved so well. And these sweet ones, so "pure of heart," these little ones with eyes unsullied by life's darker shadows—are they not blessed, indeed, for evermore, for "they see God"? And yet again, see now these valiant ones, they who nobly fought and struggled on, misjudged, misunderstood perchance by those they sought to serve—ah, blessed, too, are they and glad, "exceeding glad, for great is their reward."

And gazing thus, hearts that were sad grow joyous, too, and catch the strains filling with wondrous melody the courts of heaven, the song of joyous multitudes which no man can number: "Salvation to our God which sitteth upon the throne, and unto the Lamb—blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, for ever and ever!"

Softly the dear feast of memories glides away; but its



influence lingers, and in its radiance tears are dried, and yearning hearts find new and nearer meaning in the message true: "Blessed are they that mourn, for they shall be comforted."

L. L. R.

### THE OUTLOOK FOR CATHOLICITY.

FOR those who desire the extension of the Catholic conception of the Christian faith and the Christian life, it is proper that there should occasionally be a pause, that present conditions and the outlook for the future may be considered. Only so do we obtain an adequate perspective of what we have before us and behind us.

The Catholic minded priest amidst uncongenial surroundings is subject to a peculiar temptation. He is very likely to magnify the difference between himself and other priests considerably beyond what the facts will warrant. Misunderstanding his clerical neighbors, he is practically certain to be misunderstood by them. And so, unconsciously, he lessens his own influence that might be so helpful among these others, and also conveys to them the idea that Catholic Churchmanship is something esoteric, unsocial, with purposes and aims that for some unknown reason remain hidden. We have repeatedly witnessed the strange spectacle of devoted priests whose position is, altogether unknown to themselves, practically the Catholic position, viewing avowed Catholic Churchmen with undisguised suspicion. We think the latter are not altogether blameless for this condition.

The fact is, there is in the clergy of this American Church, we fully believe, an overwhelming preponderance of Catholic Churchmanship, but much of it is latent, somewhat defective in realizing itself, not always consistent in its own expression. Nor are the intelligent among the laity far behind. The Church has, of course, a vast number of worldly, merely nominal adherents, who are hardly distinguishable from adherents to the Protestant sects. These read nothing about the Church or about the Christian religion, imbibe little from the instructions of the clergy, and misrepresent the Churchly position before the world. It will be many generations before people of this class can be made to realize anything of true Churchmanship. But among the really thoughtful and intelligent laity—men and women who care enough about the Church to read Church papers and Churchly books—there is the same very general approximation to the Catholic position that we find among the clergy. "Like priest, like people," is an axiom to which there are many exceptions; but in a rough way it does undoubtedly describe the condition of our parishes in general. Given a slovenly, lazy, droning priest, and you will find an apathetic congregation, steadily diminishing in volume. Given a timid priest, and you will find an unprogressive congregation. Given a priest who is afraid of "ritualism," and you will find a congregation of men and women with chips on their shoulders, suspicious, narrow, fault-finding. Given a ritualistic eccentric for priest, whose ceremonial exceeds his spirituality, and you will find a cold congregation, not given to good works, not producing the fruits of the Spirit. And so we might go through the category of priestly limitations and, always with exceptions in individual cases, we should find those peculiarities accurately mirrored among the people. Thank God, there are always exceptional people who will rise above their environments, and reflect the best spirituality of the Catholic religion, whatever be the limitations that surround them.

The norm of Churchmanship represented among the clergy and the more intelligent laity to-day is far from uncatholic. Its Catholicity has been stimulated by the spectacle of uncatholic priests affirming the creed and denying it in their sermons; of those who obtain preferment by professing a belief and who deny it afterward. Such things simply disgust the laity, and make them distrustful of a party in the Church that condones when it does not actually indorse such attitudes in its adherents. The Crapsey case alone, with, especially, the aid and defense bestowed upon its unhappy principal by men assuming the title of Broad Churchmen, has probably done more to repel devout people from that school of thought than all the propaganda which Catholic Churchmen have attempted in many years. It has cemented ties between old-time Evangelicals and avowed Catholic Churchmen that could hardly have been accomplished had not that danger presented itself. And, coming together, Catholic Churchmen realize far more than once they did, that the deep piety, the true religion of their Evangelical brethren, is true Catholicity *as far as it goes*, and that the exponents of that school of thought are by no means their

enemies. If reforms in the Church that to Catholic Churchmen seem important, do not yet appeal to their brethren whose Catholicity is still latent and potential, though real, it behooves the former to be patient. The sermon preached by the Bishop of West Virginia at the recent consecration of Dr. Tucker, printed in full in the *Southern Churchman*, shows how almost entirely the two schools of thought have come together on the mooted question of the nature of the ministry. It was such a sermon as could as easily have been preached by an avowed Catholic Churchman. Some day one of the Virginian or the Pennsylvanian delegations will introduce into General Convention a resolution that henceforth this Church be described in its formularies as the American Catholic Church, *because their own position requires it*, though as yet they do not recognize it. For our part, we are quite ready that the Change of Name should wait until men who, three years ago, voted it "inexpedient at this time," are ready to press for its speedy accomplishment. The innate common-sense of the reform must ultimately appeal to them, and the rest of us must wait until it does. And so with the reforms in general which Catholic Churchmen desire. Men who claim to be the most enthusiastic supporters of the sixteenth century reformation of the Church, can hardly go on indefinitely refusing to sanction a twentieth century reformation.

Among Catholic Churchmen themselves, we find, generally, a desire that the Christian life be based upon true Catholic principles, but we do not always find those principles held in their right perspective. The true test of the spirituality, and therefore of the degree of Catholicity obtaining in a parish (in so far as that can be measured by outward acts), is, it must always be remembered, the number and frequency of communions made. The degree of preparation made, and the depth of eucharistic worship would also be tests, could they be reduced to statistics, as, obviously, they cannot. Theoretically, it ought not to be necessary to remind Catholic Churchmen of this; practically, we occasionally hear other tests made. Nothing but the Holy Communion can be the normal food for the soul of the daily Christian; nothing less can be the measure of his spiritual progress. And in saying this we will not, of course, be presumed to be unmindful of the inestimable value of the lesser sacraments and of other helpful agencies in promoting the spiritual life, which yet we must hold to be distinctly subordinate to the Holy Eucharist. Let it never be forgotten that the very center of the Catholic system is the worship of God in that holy sacrament. Catholics may differ among themselves in many particulars, but in that they must be absolutely united. "The great Sun round which the spiritual life revolves," begins that beautiful little tractate upon the Holy Communion attributed, we think, to the late Dr. Ewer, which has been published in so many different forms, "is Jesus in the Blessed Sacrament of the Altar. All heat, color, beauty, in the soul's life spring from the Altar-Throne, whence Jesus pours them forth with no stinting hand on His children." It will be a sad day for Catholic Churchmen if, among their perfectly legitimate divergences of thought, there shall cease to be perfect agreement upon that.

And another caution that it may not be amiss for us to suggest to fellow Catholics, is the avoidance of the spirit of congregationalism. So diametrically opposed is this spirit to the Catholic system, that it seems strange that the caution should be necessary. Yet in taking this our view of the Outlook for Catholicity, we find that it is.

It is not enough in favor of any novel service, ceremonial, or other observance, for a priest to say: "I find it helpful among my own people." The effect of that service, ceremonial, or observance upon other people must also be considered. If the Catholic system was appreciated by all Churchmen everywhere, we could all do much that would be, in many places, unwise to-day. Many a Catholic-minded priest has thrown away the influence which he might have exerted in his city or his diocese, simply because he could see only the congregational perspective of his acts. Now Catholic Churchmanship cannot afford such a sacrifice. One's influence upon the larger constituency must not be made a negligible quantity.

Said the rector of a very prominent parish in the very forefront of the Catholic revival recently to the present writer: "I have no interest in anything outside my own parish. I have all I can attend to there." Now this man had once been trusted by the Church, in diocese and in the Church at large, with very important extra-parochial duties. How can this narrow parochialism of his vision make him aught but unfit to serve in any



such capacity? How can it fail to undermine the influence of Catholicity in the Church at large? How can it minister to anything but the apotheosis of selfishness in his own congregation? It is not strange that the parish ministered to by such a rector is not distinguished for its zeal in missions or in anything else that tells in any effect upon any outside its own congregation. God save this Church from such a conception of Catholicity!

THE OUTLOOK FOR CATHOLICITY in this American Church is distinctly favorable. It is made more favorable by each recurring incident in which men of another school of thought show themselves guilty of moral obliquity and are false to the Faith which they profess. Catholic Churchmanship is to-day absorbing the best element among Broad Churchmen—among men who are honest in their Churchmanship and broad in their intellectual outlook. Nor are there few of such men, who have sometimes, oftener, perhaps, than now, thought of themselves as Broad Churchmen. Catholic Churchmanship is appreciative of the true Catholicity embraced within Evangelicalism. It is undoubtedly the theoretical norm to-day, of this American Church. It will be better exemplified in the life of Churchmen as it becomes better understood.

But Catholic Churchmen may easily be false to their own professions, may easily appear among men unlovely, unsympathetic, narrow, cold, hypercritical, selfish. To the extent in which they do, they are doing the Church a greater harm than is done by apostate priests, whose apostasy is so flaunted in the eyes of the world that, to a large extent, it carries its antidote with it. It cannot be expected that they will in all things agree among themselves; it is not necessary that they should. They can, however, seek to show forth the fruits of the Spirit, and be charitable toward and friendly with those with whom they disagree. There is too much proneness, particularly among our younger men, to say contemptuously of A or B, "He is no Catholic."

The Catholic religion is not a thing apart from the Christian life.

IN a recent issue, the *Literary Digest* commented in strong terms upon the failure of the press in general to make any allusion to the warfare against quack doctors and dangerous drugs sold as patent medicines, which has been made for some time past in the columns of *Collier's Weekly* and the *Ladies' Home Journal*. The intimation was, of course, that the advertising departments, of which the nostrums criticized are frequently heavy patrons, were able to prevent any editorial expression on the part of any of the American press. As the articles in both these periodicals have more than once mentioned the religious press in no very favorable light, as parties to the frauds perpetrated by many of these advertisers, we feel that we cannot permit the references to pass unchallenged.

It is of course true of a very large number of periodicals, that the editorial department is subordinate to "business" considerations emanating from the advertising department. The advertising contracts of certain medicine purveyors, in which the periodical accepting the advertisement contracts not to insert matter deleterious to the interests of the advertiser in any of its departments, are, of course, evidences of bribery, pure and simple. Whether any of the religious papers—and some of them are pretty weak—ever accepted such contracts, we have no way of knowing. It is, unhappily, the case that many of them publish advertisements that ought to be rigidly excluded. Commercialism is not an unknown factor in the publication of the religious press.

But when the worst has been said, it remains true that the reflections of the *Literary Digest* upon the whole American press, and of the other journals named upon the religious press in particular, are extremely unjust. The sufficient reason why the press has unanimously been silent over the revelations of harmful nostrums that are advertised under false pretences, is fear of the libel laws. It must be remembered that a periodical cannot call a man a quack, nor maintain that an advertisement contains false representations, nor that the article advertised contains harmful drugs, unless evidence to that effect, sufficient to convince a jury in a libel suit, is in its possession. It may be supposed that *Collier's* has submitted the various patent medicines to the analysis of a competent chemist, and is fortified therefore by exact evidence before it publishes statements that are libellous in law if they cannot be proven to be true; the burden of proof resting upon him who makes the assertion. But be-

cause *Collier's* has such evidence, it does not follow that THE LIVING CHURCH, for instance, has, and it would be the height of unwisdom, not to say of injustice, for THE LIVING CHURCH to re-echo charges made in *Collier's*, without the slightest legal evidence of the proof of the charges in its possession. It will be remembered that a verdict of very large damages was rendered against the *Ladies' Home Journal* less than a year ago, for the publication of a statement that a certain widely advertised "remedy" contained a deleterious ingredient, which they were unable to prove in court to be the case. Surely it is neither cowardice nor subservience to their advertising departments that lead the press in general to exercise great caution in the repetition of serious charges made by those who may be presumed to have fortified themselves with possession of legal evidence before they have published the charges.

Because there is a tremendous amount of fraud in the manufacture and advertising of patent medicines, it by no means follows that every proprietary article is fraudulent, or that none should be advertised. There is hardly a household in this land in which one or more of such articles are not used, and there is not the remotest reason why they should not be. Let any parent open the door of his medicine chest, examine the labels on the bottles contained therein, and say whether all of them ought indiscriminately to be condemned because unscrupulous men are claiming to cure incurable diseases with other nostrums, or are palming off harmful drugs upon an innocent and unsuspecting public.

Much of the danger from the sale of dangerous drugs will be obviated by the rigid enforcement of the recently enacted pure food law. But we must protest altogether against the common assumption that the publisher of a periodical is responsible for the statements of advertisers in his columns. The publisher sells his space to another party, who makes, upon his own responsibility, a statement which he desires to make public. To illustrate: in last week's LIVING CHURCH, a publisher advertised a certain new history to be "the best history to buy"; it does not follow that that would be the judgment of the editor of THE LIVING CHURCH, and if a reader wishes to know that judgment, he must search the literary and not the advertising columns. An advertiser of baking powder declared that his production was "made from grapes" and contained "no alum." An organ advertiser claimed that his product is "absolutely unrivalled in quality." And so we might go through the claims made by advertisers, all of which may or may not be true, but are made solely upon the authority of the advertiser, and without submitting proofs to the publisher of the periodical such as would enable him to determine the abstract accuracy of these several claims. Surely no sensible person would hold that any such duty devolves upon a publisher who accepts advertisements that make claims which he is unable to verify.

A publisher is indeed *particeps criminis* if he accepts an advertisement which, in the exercise of common prudence, would seem to be fraudulent, immoral, or harmful. Much care is taken by THE LIVING CHURCH and, we doubt not, by the publishers of reputable papers generally, to exclude such. But the publishers cannot possibly verify the claims of advertisers, nor do they esteem it their duty to do so.

Happily, THE LIVING CHURCH has very seldom contained an advertisement against which any valid objection has been raised. It has happened occasionally, and will no doubt happen occasionally again, for none of us is proof against the ingenious devices of swindlers, and these are continually attempting to buy space in high-class periodicals. The greatest care is, however, taken to exclude them from our columns.

And when the *Literary Digest* peruses this explanation, it will no longer be able to say that they have searched through the press generally without being able to discover any reference in a single paper to this subject.

## ANSWERS TO CORRESPONDENTS.

F. M. S.—White is the proper color for a Confirmation service.

C. and G. F. S.—There is a pamphlet by Very Rev. E. Smirnoff on missionary work of the Eastern Church which may be obtained of E. S. Gorham, Fourth Avenue and 20th Street, New York, and of the Russian Embassy in London. We understand that fuller works of the same sort are in preparation.

CLERICUS.—(1) For an intellectual consideration of the subject, *Turton's Truth of Christianity* (85 cts.); for a treatment more from the devotional side, *Newbolt's Religion* (\$1.52); for the difficulty relating to the attack upon the Bible, *Elmendorf's The Word and the Book* (55 cts.).—(2) Inquire of Rev. A. J. P. McClure, Church House, Philadelphia.—(3) Dr. Crapey is still officiating, being technically a "priest in good standing" pending the determination of his appeal.



## THE WANDERER.—VIII.

SHOULD those railroad big-bugs still be riding in the common day coach with the Wanderer, he would invite them into the dining car. The menu card on most of our roads contains a polite request that suggestions for the betterment of the dining-car service be made to the proper official. The Wanderer never availed himself of this genial suggestion, because he dislikes to seem to be a "kicker." Yet if one of these worthy big-bugs proved to be a dining-car expert, the Wanderer might take occasion to point out an occasional opportunity to improve.

When three Messrs. Big-bug and the Wanderer were all served at one table, the table would quite likely groan under its burden. We all recall that it is rather crowded thus to be served at a table of four; but for that no one is to blame, and the Wanderer has no desire to be over-critical.

Now observe, Mr. Big-bug. That smiling negro who balances his tray on a couple of finger-tips while the train is whirling around a mountain curve, is ready to serve our table. He leans over the table to place the viands more skilfully before the gentleman next the window. Do you observe that his white jacket is exactly the right length so that its bottom edge must brush gracefully over my butter, or across two or three of my side dishes as he leans? Ah yes. Here is its mark left across my butter ball and in my plate of salad. Pleasant, is it not? Pleasant for me, pleasant for him and his jacket. What is that little particle of golden yellow that has accrued to my salad? Perhaps it came from that plate of squash which the young lady opposite is eating, for the same waiter served her also, and his jacket must have passed through the same gyrations and different dishes over there. Oh yes, the Wanderer likes squash. Only, he prefers it served separately. And it is not always appropriate, even to a "combination" salad.

Mr. Big-bug, it is at least twenty years since the Wanderer first wondered why the waiters' jackets were designed so that they could not escape thus to serve as purveyors of food from one guest to another. Do you know any reason why the said jackets might not be two or three inches longer or shorter, so that they would not just sweep the surface of the table and all that is near its edge?

Now the brakeman is hastening through the diner. He used to keep his hat on his head. That was in the olden days before railway employees were compelled to be Messrs. Turveydrop. A few years ago the Chicago and Northwestern Railway—I think they were the pioneers—issued a bull, or an ultimatum, or whatever they call those cheerful productions, requiring the brakeman, when he passes through the dining car, to take off his cap. Most of the other roads quickly followed suit. It was beautifully polite, was it not? Mr. Turveydrop, and Beau Brummell, and Oscar Wilde always removed their caps when passing through dining rooms and ladies' parlors.

Watch the brakeman as he hurries through the car, if you please, Mr. Big-bug. His hand holds the cap, his arm is swinging quite vigorously with a healthful, rhythmic motion. Oh yes, he swings his cap gently just over the well-filled tables as he passes, does he not? Appetizing, Mr. Big-bug, is it not? Somehow the Wanderer prefers those rude, uncultured lines on which the brakeman is still permitted to keep his cap on his head while he passes through the diner.

Let us now finish our ride upon the palatial sleeping car. It is very handsome as you enter, with its mahogany and its heavy draperies. But why does it strike us as so hot, in comparison with the day coach? See, each window is open, and not all the windows were open in the day coach. But the windows in the sleeper are opened only a few inches, that they may rest upon the cinder screen. Now the screen is a very useful accessory to the window; but is there any good reason why the screen could not be three times its orthodox size, arranged in grooves of its own outside the window, as do the window screens in our houses, thus enabling the window to be raised little or much as weather and the preferences of passengers may suggest? Window screens in houses have not been designed as window rests for at least a quarter of a century; is there any good reason why our one and only sleeping car construction company should not bring its window fastenings and its screens up to date?

And speaking of this matter of ventilation, is not the first sensation in entering a sleeping car that of stuffiness? Those heavy curtains, that luxurious upholstery are magnificent, but are they in the best of taste? Try clean linen coverings for the seats that would be kept immaculately clean and would suggest a comfortable coolness during the summer months, and see how

grateful your customers would be. Several roads have introduced that innovation into their parlor cars, and the Wanderer never heard anything but praise of it, even from the ungrateful travelling public; but he does not recall seeing a sleeping car thus made comfortable.

## THE ARMENIAN CHURCH.

FROM AN OCCASIONAL CORRESPONDENT.

THE Armenian Patriarch of Constantinople, Mgr. Ormanian, has tendered his resignation to the Sultan, by whom he was nominated. He maintains that he has insisted in vain on the solution of vital questions to the Armenian people, as the establishment of an orphanage in Scutari, the official recognition of many schools, and the termination of the vexations of which the Armenians of Constantinople and all Turkey are victims. Mgr. Ormanian was appointed Patriarch to succeed Mgr. Izmirlian, who was exiled to the Armenian monastery in Jerusalem about ten years ago. He was formerly a Roman (Uniate) priest, but with a number of other Uniate priests returned to the bosom of the Mother Church after the declaration of Papal Infallibility in 1870. He is a learned man, having command of seven languages, but did not enjoy the popularity of his predecessor, being considered too subservient to the Sultan.

In all parts of the Armenian provinces of the Ottoman Empire, rise protestations, even revolts. One of the most recent acts of tyranny on the part of the government is the confiscation of the beautiful Tlan farm, situated in Cilicia, which was directly under the care of the Catholics of Sis. By its vast acres and their cultivation it brought the only important revenue of the Armenian Church of Cilicia. It was the knowledge of this prosperity which awoke the covetousness of the authorities who, on confiscating it, intended to install the numerous *monhadjirs* (immigrating Mussulmen) who continually were arriving from the Caucasus. This confiscation, effected with a certain ostentation, caused a profound sensation among the Armenian ecclesiastics. Already the Catholics of Sis has retired to Adana, accompanied by all the members of his congregation, after sending his resignation. Sis is one of three Armenian sees whose Bishop bears the title of Catholics, the other two being Aghtamar (situated on a small island in Turkish-Armenia), and Etchmiadzin (in the Caucasus), which is the seat of the Supreme Patriarch and Catholics of All Armenians.

The condition of the Armenians throughout Turkey is still very bad. Two Armenian cities, Heibiah and Hass, in the region of Moush, were recently pillaged and ruined, and squads of *suvaris* (soldiers of the cavalry) circulate through the Armenian villages where they install themselves at their ease for lengths of time, without even sparing their women, and spreading continually on their passage of ruin and dishonor. Owing to recent confiscations and the creation of new and pressing taxation against the Armenians, the Turks themselves have in the region of Erzeroum risen in revolt, as the impoverishment of the Armenians often reacts upon themselves, depending as they do upon the Armenians for rent and taxes. Speedy steps were taken at Constantinople to put down the revolt.

The Armenian Church in Russia has taken an important step. The venerable Catholics of All Armenians has lately issued a bull giving the Church in Russian-Armenia a constitution and committing the conduct of Church affairs henceforth to a General Assembly of delegates to be elected by all the members over twenty-one years of age. When he was asked if this included women he issued a second bull declaring that the women might not only take part in electing the delegates, but might be elected delegates themselves. This is indeed a radical measure for so conservative a body, but not so radical as might appear at first sight, for the clergy of the Armenian Church—including the Catholics—have always been elected to their offices by the vote of laymen. Under the new constitution the Church in the Caucasus will meet this month in the monastery of Etchmiadzin—a monastery which lately passed its sixteen hundredth anniversary—and a number of women have already been chosen as delegates.

The members of the Armenian Church in Turkey at one time had a Church constitution and used to elect a general Church assembly; but about thirty years ago the Sultan abolished it, fearing that it might foster a taste for representative government. Under that constitution women could neither vote nor be elected; so the action just taken by the Catholics is a complete innovation.



## OPENING OF ENGLISH CHURCH CONGRESS

### Strong Words from the Bishop of Birmingham in the Opening Sermon

#### EPITOME OF SOME OF THE DISCUSSIONS

The Living Church News Bureau  
London, St. Denys, Ep. M., 1906

THE proceedings of the Church Congress at Barrow-in-Furness, commenced on Tuesday, October 2nd, with the usual civic reception at the municipal building and official services and sermons at three of the principal churches. In connection with the usual street procession there was also what has now unfortunately become an annual occurrence—the offensive demonstration on the part of J. A. Kensit and his band of Protestant fanatics. These demonstrators ran ahead of the procession, flaunting banners bearing the inscription, “We protest against Romanizing Bishops and Clergy,” and “The Bishop of Birmingham Champions Lawlessness in the Church,” while “Beware of Traitors and Romanists” and “Down with the Bishops of London and Birmingham” were the cheap phrases that one heard among their vociferations. As a demonstration, however, it was one of insignificant character and its intentional influence *nil* on Barrow. The Kensitites appear to have come in for a good deal of jeering and jostling amongst the crowds of people witnessing the procession, and one of them had his tail hat forcibly removed.

The congress sermons were preached by the Bishops of Ripon, Birmingham, and Liverpool. That by the Bishop of Birmingham has naturally attracted a great amount of public attention. The Bishop hit from the shoulder as a Christian Socialist; his utterance was a distinct and very big indictment of the English Church as being the Church of the rich rather than of the poor, of capital rather than of labor. Our Lord’s teaching about riches—which the Bishop proceeded to summarize—has stood over against the Church, he said, in many ages and in many lands, convicting it of a great unreality; but over against no part of the Church and in no age has it sounded a more solemn protest than against the Church in England to-day. Our Lord is still speaking to the angel of the Church of England:

“We have won victories; but they have proved barren. We stand far stronger on the merely intellectual or apologetic ground than we stood thirty years ago. We have vindicated the liberty of Biblical criticism and have still the weight of free New Testament scholarship—here in England, at least—on the side of our Creed. We have practically won the battle of the liberty of Catholic ceremonial. What is much more important, we have had great revivals of spiritual life; and, if only there were more driving power behind our organizations, we should be on the way to get rid of many old standing abuses. The idea of the Church, free and self-governing, with its great heritage of truths, human and divine—the truths of the Fatherhood of God and the brotherhood of man—is awake and alive again. We understand, again, our great mission in the evangelization of the world. Above all, we have labored very hard for the poor, and amongst them. And yet; and yet—it all hangs fire.” In spite of even splendid exceptions in this or that parish, the Church has failed to produce any broad, corporate effect, to make any effective spiritual appeal by its own proper influence, in England to-day; it is not in touch with the mass of the laboring people. This, the Bishop attributed to the alleged fact that in the strata of society the Church in England works from above rather than from below. It was, he believed, the chief test of the vitality of the Church of Christ in any country that it should represent the poor, the wage-earners, those who live by manual labor. The English Church, on the contrary, finds itself in fact, and on the whole, “moving in the grooves which are precisely those from which Christ warned us off; it finds itself expressing the point of view which is precisely not that which Christ chose for His Church.” In the way of return to a condition of things nearer to the intention of Christ, the first thing was, in the Bishop’s opinion, that they should, in the whole bulk of the Church, “feel and acknowledge, in deep penitence, that we are on wrong lines, so that at present our very victories must prove barren.” As to remedies, first of all, he would say, the Church must deliberately set itself, as far as possible, to get rid of the administration of poor relief. Secondly, the parishioners of poor and artisan parishes should be given their true place and influence in both parochial and general Church life. To do all this safely, the Church must act on the basis of a true sacerdotalism. Once more, they must dissociate the clergy, in all grades, from being too closely identified with the richer classes. The Bishop thought it would be an immense improvement if the Bishops received a very much smaller personal salary, with allowances for official expenses, and with a

fund for diocesan objects put at their disposal, of which they should give public account.

Some of the press comments on the Bishop’s sermon—including, curiously enough, those of Radical and Protestant Dissenting organs—were to the effect that it was marked by too despondent a tone. According to the *Daily Telegraph’s* special congress correspondent, the Bishop’s sermon was typical of the whole tone and spirit of the Barrow congress.

The Bishop of Carlisle, in his presidential address, spoke in general (as was to be expected) from the standpoint of Protestant Latitudinarianism. The English Church must not be content with being merely ancient and primitive—she must be also modern and progressive. The Oxford Movement had done great things for the Church; but the hour had now struck for reckoning up the losses of that movement not less carefully than its gains. The answer given by the Oxford Movement to various questions—one of which was, “What meanest thou by this word Church?”—could no longer be considered “either final or decisive.” And the question of all questions for every Christian community is, “What course will it take in relation to the stupendous changes that have taken place in the world owing to the diffusion of knowledge among the masses and the scientific temper of the age?” We know what reply the Church of Rome is giving to this question; what reply the Greek Church is giving; and he would ask, “What reply will the Church of England give?” The English Church, he believed, stood at the parting of the ways. The only choice before her is “advance or ruin, fresh development or certain decay.” According to the *Morning Post’s* special correspondent, the Bishop of Carlisle’s presidential address was heard with great attention, “but it cannot be said that the audience was enthusiastic except in a single instance; that was when the president declared that it was the Church of England which conceived the idea of the national school long before the nation woke up to the wisdom of adopting it.”

The first subject on the congress programme was Literary and Historical Criticism of the Old Testament. Professor Flinders Petrie (Edwards Professor of Egyptology, University College, London) read a paper on the Bible and Evidences of the Inscriptions. His summing up was as follows:

“The general result, therefore, of recent work on the Egyptian side is to enforce the strict historical value of the records of the kingly period, to point to the documentary basis of the account of the Exodus, which was probably re-arranged and enriched by each generation of the tribal record-keepers, and to illustrate the narratives of the great national epic of Genesis.”

The Rev. C. H. W. Johns (lecturer in Assyriology at King’s College, London University) followed with a paper on the Assyrian side of the subject. In numerous instances proof has been found from the historical inscriptions of the Assyrian kings that the Bible was correct where its critics once supposed it in error. There is, however, a great misconception as to what Assyriology can or ought to do for the Bible. It “cannot prove, nor disapprove, the revelation of God in the history of Israel nor the inspiration of the sacred writers.”

Professor Burkitt (Trinity College, Norrisian Professor of Divinity in the University of Cambridge), in his paper on the New Testament, urged the analogy between the Church’s “canonization of biographies” of our Lord Jesus Christ in the second century and the Christian’s “need of historical criticism” in the present day.

Canon Knowling (Professor of Divinity in the University of Durham) made a strong onslaught on the so-called “scientific” treatment of the New Testament and on several of its recent leading exponents—*e.g.*, Dr. Schmiedel, one of his ablest pupils, Dr. Newmann, and the United States Professor, Nathaniel Schmidt. Men are never tired, said Canon Knowling, of bidding us treat the Bible like any other book. He asked, “What other book would be treated as these critics presume to treat the Bible?”

In the general discussion, the Rev. Leighton Pullan showed what disastrous results (which he had taken pains to discover at first hand) the rationalistic criticism of the New Testament has had upon Continental Protestantism. In Holland, for instance, which was once such a stronghold of Calvinistic Protestantism, out of the 1,400 families of the Dutch Reformed persuasion, about 400 are now under preachers who have become “free thinking”; while in the Dutch Lutheran body the proportion of “free-thinkers” is still larger.

At the evening sitting, in the Congress Hall, the subject of the Church and her services was discussed in papers by the



Rev. Leighton Pullan (Fellow of St. John's College, Oxford), the Bishops of Edinburgh and Southwell, and the Archdeacon of Halifax.

The Rev. Mr. Pullan advocated mission services, the restoration of Compline as a simple additional evening service for Christian people, additional Mass services, brief authorized devotions to emphasize some particular aspects of revealed truth—such as the "Stations of the Cross," a modern form of the old English "Jesus Psalter," or the beautiful fifteenth century "Litany of the Holy Name of Jesus," and some simple Litany of the Blessed Sacrament.

The Bishop of Edinburgh, in sketching a revision of the Prayer Book services, thought we might without serious loss get rid of "Dearly beloved brethren," and that further curtailment might be effected in using our Lord's Summary of the Law, as an alternative for the Decalogue.

The Bishop of Southwell urged attendance of children at the Holy Eucharist, special Rogation-tide services, and services "in which those who are at rest shall be remembered in our prayers."

"The Church in Town and Country" was the subject discussed at another Congress meeting on Tuesday evening. On the same evening there was also held a crowded meeting of the members and friends of the E. C. U. attending the Congress, Lord Halifax presiding. The subject for consideration was the Report of the Royal Commission, which was dealt with, of course, from the Catholic point of view.

On Wednesday Congress members were simply fed to satiety. The first subject of all was "The Church in Its Relation to the State," and was dealt with under different aspects by Mr. J. St. Loe Strachey (proprietor and editor of the *Spectator*), the Bishops of St. David's, Clogher, Moray and Ross.

Mr. J. St. Loe Strachey's paper, though unexceptionable as regards literary form, was Arnoldian, Whiggish, Establishmentarian *ad nauseam*, and was the butt of some effective criticism and railery in the subsequent general discussion. The Church in England and Wales has, in his opinion, no rights and privileges apart from the State. The Church, as regards everything that is internal, "must submit to the will of the people as much as must the Army and Navy."

The Bishop of St. David's dealt with the subject with special reference to the avowed Radical policy of Welsh Disestablishment. The Bishop made a telling point when he said there was surely "a cynical humor in singling out the poorest dioceses to be the first for disendowment, and the oldest for being the first for disestablishment."

The Bishop of Clogher, in stating the case for the Irish Church, admitted that, if the Church has gained by disestablishment, she has also lost. One danger now is that of a "stifling parochialism."

The Bishop of Moray and Ross gave a brief *résumé* of the relations of the Church in Scotland to the State from the disestablishment of the Church in 1689 to the repeal of the Penal Laws in 1792, and also pointed out the relations of the Scottish Church to the civil courts at the present time.

In the subsequent discussion, the Dean of Canterbury, referring to Mr. J. St. Loe Strachey's statement of the benefit to the Church of the Dissenting bodies, said that if he meant that it was a good thing that these Dissenters have constituted themselves into separate communities, and so separated the influence of certain Christian truths which they held from the life of the Church of England, he differed from him profoundly.

The Rev. T. A. Lacey, criticising Mr. Strachey's plea for a wider comprehensiveness in the Church, inquired if it were really practical politics to talk about comprehensiveness "when people would not be comprehended." (Laughter.) The Dissenters had separated themselves from the Church, and refused to be embraced in the fold. "There is some danger," continued Mr. Lacey amid laughter and applause, "of being made to look ridiculous if you stand with extended arms, and the coy nymph eludes your grasp."

The discussion of the subject of the Educational Policy of the Church in (a) Elementary Schools, and (b) Secondary Schools, was particularly noteworthy for the address of Mr. W. Temple (son of the late Primate) in defence of Undenominationalism, and the speeches of Lord Halifax and the Dean of Canterbury in opposition to him. Mr. Temple's views were received by his audience with shouts of dissent, while Lord Halifax's and the Dean's with loud and continued cheers. A fur-

ther report of the proceedings of the Church Congress must be held over until my next letter.

The Lancashire demonstration against the Government's "Education" Bill, held in Manchester on Saturday afternoon, was a great success. Excursion trains were run to Manchester from all parts of the diocese, and there were assembled in Belle Vue Gardens, Churchmen and Churchwomen to the number of 60,000 or more. A procession of about 20,000 men marched from the city to the gardens, a distance of nearly three miles, and its passage was witnessed by thousands of spectators. In the gardens three meetings were held simultaneously. The Bishop of Manchester, who presided at the principal meeting, made a fighting speech. Lord Robert Cecil, K.C., M.P., also spoke. A resolution protesting against the Bill, and calling on the House of Lords to submit it to drastic amendment on certain specified lines, was adopted at each of the meetings.

J. G. HALL.

## ALL SAINTS.

Now come the yellow days and sere,  
That mark the closing of the year;  
The happy birds have southward flown,  
The withered leaf comes drifting down.

When through the earth the impulse ran  
With which the springing year began,  
The Church with joy her Easter kept,  
Hymning the Christ who three days slept.

And now when all around decays,  
We sing again our Easter lays;  
All Saints, a lesser Easter-tide,  
Tells us they live who once have died.

Two lights, a greater and a less,  
God made, our days and nights to bless—  
The sun rules in the glowing day,  
The moon cheers night with somber ray.

Even so, two Easters has the year,  
Banishing human grief and fear;  
One tells of Christ our Risen Head—  
One speaks of our beloved dead.

The moon reflects the sun by night—  
So All Saints' shines by Easter's light;  
Christ, the First Fruits, death's bond hath riven—  
So shall Christ's dead attain to heaven.

Queen Easter truly is a sun—  
All Saints', a feast when day is done;  
When to a spark dies Nature's light,  
All Saints' Day comes to cheer our night.

Then, through the windows of our home,  
Where death appals and sorrows come,  
Far shines the light of Christian Hope  
To cheer us who in shadows grope.

Seek ye to know how live the dead  
Who die in Christ? Then take one Bread,  
And drink one Cup for you outpoured,  
And know all live in life's one Lord.

The dead do live; but seek no spell  
To conjure them whom God guards well;  
They find communion with their dead  
Who know one Christ as life's one Head.

Then let us autumn's Easter keep  
While winter's shadows darkly creep.  
Fear we no death! God's message hear  
That lights the ending of the year.

The Rectory, Benson, Minn.

CARROLL LUND BATES.

ONE of the traditional stories of the town of Fairfield, Conn., recounts a wild dash from the pulpit made by a worthy and beloved pastor of the Episcopal flock, Dr. Labaree.

It was on a Sunday more than a hundred years ago. The service had been read, the prayers said, the hymns sung, and the parson began his sermon. As he proceeded, his gestures became very energetic. He brought his right hand down with great force. Then he turned pale, cleared the pulpit stairs at a bound, dashed out the church door and ran toward the pond a short distance away.

The congregation followed in bewildered pursuit and saw their venerable pastor with flying robe rush into the water until it came to his neck. Then turning round, he faced his astonished audience and said:

"Dearly beloved brethren, I am not crazy, as no doubt many of you think, but yesterday at the drug store I bought a bottle of nitric acid and carelessly left it in my pocket to-day. My last gesture broke the bottle. I knew the suffering the acid would cause when it penetrated my clothing and rushed for the water to save myself pain."

He drew several pieces of glass from his pocket in witness of the tale. Then he dismissed the company and hurried home.—*Selected.*



## DR. INGE'S LECTURES COMPLETED

Final Addresses at the General  
Theological SeminaryIMPORTANT ADDITION TO ST. LUKE'S  
HOSPITAL IS OPENEDMilitary Chapel on Governor's Island Consecrated by  
Bishop Greer

## OTHER CHURCH NEWS OF NEW YORK

The Living Church News Bureau  
New York, October 22, 1906

THE Rev. W. R. Inge completed his lectures at the Seminary last week. On Monday evening the subject was "The Problem of Personality," in which he combatted modern individualistic doctrines; on Wednesday the lecture was on "Pragmatism," and on Friday on "The Problem of Sin."

All through the course the lecturer has upheld the idea of Christian Platonism and Mysticism against the modern individualistic philosophy of selfishness. The last lecture concluded with some splendid passages full of hope and encouragement in face of the difficulties of to-day. The lecturer especially emphasized the futility of any nervousness as to the outcome of historical criticism, which, he said, at best cannot be completed in our own time, and he urged a strong, wholesome Faith in the Christ, the "Logos," the power of God unto Salvation.

One of the largest and best-appointed pavilions for private patients possessed by any hospital in the city was formally opened on St. Luke's day by the Bishop Coadjutor, on the

Hospital, is the gift of Mrs. Margaret J. Plant, now Mrs. Robert Graves. It is the crowning point of the many charities given by this public-spirited woman.

The building, which is to be called by her name, is a finely-conceived structure of the French Renaissance style, done in cream-colored brick and marble. In it are rooms for sixty-five patients. All the most modern methods of hospital management have been made use of, and the building stands as the exemplification of all that is most approved in modern medical and surgical treatment. The cost is about \$600,000.

St. Luke's Hospital has been handicapped ever since the erection of the new Hospital on Cathedral Heights, by lack of space. Two floors of the Vanderbilt Pavilion, which is the Nurses' Home, have been given up to private patients, and this has in part prevented the opening of three wards, which are now closed because there was no place to accommodate the nurses who would be required to look after these wards. As these would be free wards, it is obvious that the opening of the Margaret J. Plant Pavilion will afford not only the greatest facilities for private patients, but also the means for the extension of free and charitable work, by giving room for more nurses, and a larger income for helping the sick poor.

Immediately after the service in the chapel of St. Luke's Hospital, Bishop Greer was taken by motor car to lay the corner-stone of the parish house of the Church of the Holy Nativity in the Bronx (Rev. H. M. Hopkins, rector). The Rev. Dr. Huntington made the address. This parish was started six years ago by Dr. W. W. Smith in a carriage house, and last year Bishop Greer purchased a permanent site, including nearly six city lots, in a commanding situation. This parish house will be used for services until the permanent church is built. The plans include a church of perpendicular gothic, with a tower 80 feet high, as well as a rectory, the whole group of buildings to cost about \$75,000.

St. Cornelius' Military Chapel, on Governor's Island, was consecrated on the 19th by Bishop Greer in the presence of a large number of clergy and military men. General Grant issued special orders by which the soldiers were empowered to assist in the plans for the day.

A procession was formed, headed by the choir of Old Trinity, the clergy, and the Twelfth Infantry. The consecration service was carried out with the dignified ceremonial of the Catholic Church, under the supervision of the vicar and chaplain, the Rev. E. B. Smith.

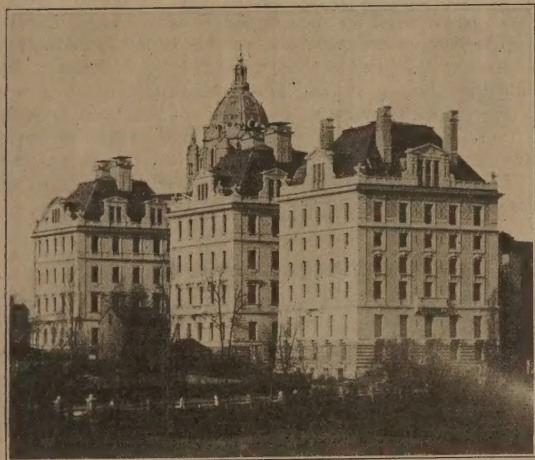
The new Chapel of St. Cornelius the Centurion, the foundation-stone of which was laid by Bishop Greer October 27th, 1905, is in fourteenth century English gothic, cruciform, with massive tower, nave, transept, chancel, and side chapel. The total length is 106 feet and the greatest width is 70 feet. Stone columns and arcades separate the transepts from the nave, and the chapel from the chancel. Vestries, sacristies, and organ are on the south side of the chancel. In the sanctuary are panelled and canopied stone sedilia, memorials of three former chaplains. The credence is a memorial, as indeed are the chancel window and almost all the handsome furnishings. The altar ornaments, viz., cross, eight candlesticks, and vases, are the gift of the chaplain, and the gold door of the tabernacle on the chapel altar is a gift of Mrs. Edmund Banks Smith, the chaplain's wife. The whole building and its equipments are a splendid tribute to the work of Trinity parish, to whose fostering care the work of the Church amongst the soldiers owes so much, and to the zeal of former chaplains, crowned by the indefatigable work and consecrated tactfulness of the present vicar and chaplain, Father E. B. Smith.

The beautiful mural painting entitled "Magnificat," of which Mr. Daingerfield is the artist, is now in place and completes the Fiske memorials in the Lady Chapel of the Church of St. Mary-the-Virgin, West 46th St. We hope to give a fuller account and explanation of this great symbolic work of art in our next communication.

The Rev. Franklin Babbitt kept his 45th anniversary as rector of Grace Church, Nyack, last week, with special services and a gathering of his clerical friends and of his fellow citizens and parishioners. A cordial letter of congratulation was received by Mr. Babbitt from Bishop Potter.

DO MUCH and say little about it, and think not about what brethren say of you.—A. Bonar.

THE BATTLE for righteousness can never be ended until victory is won for the whole human race.—Bishop Courtney.



ST. LUKE'S HOSPITAL, NEW YORK CITY.

eastern side of St. Luke's Hospital overlooking Morningside Park. The Right Rev. Frederick W. Keator, Bishop of Olympia, read the service of benediction, Bishop Greer delivering the address.

The president of the hospital, Mr. George Macculloch Miller, made the address of acceptance in the new pavilion, Mrs. Margaret J. Plant Graves, the donor, being present at the unveiling of the memorial tablet. There was present a large gathering of the prominent clergy and residents of New York City. Among the former, besides Bishops Greer and Keator, were the Rt. Rev. Frederick Courtney, Archdeacons Nelson, Van Kleeck, and Ashton; the Rev. Henry Mottet; the pastor and superintendent of the Hospital, the Rev. George Frederick Clover, and others.

The procession, consisting of the choir of the Cathedral of St. John the Divine, the clergy, the board of managers of the hospital, the president of the hospital, and the medical board, having assembled in one of the vacant wards, proceeded to the chapel singing antiphonally. After the service, a procession was formed to the pavilion, where Bishop Keator began the service. President Miller then delivered his address, during which the marble memorial tablet in the hall was unveiled. The tablet bears the following inscription: "This building was presented to St. Luke's Hospital, by Margaret J. Plant, October 27th, 1903, dedicated October 18th, 1906."

The new pavilion, being the sixth of the ten pavilions which, completed, will make up the entire plan of St. Luke's



## LAY WORKERS TO CONFER IN NEW YORK

### Seabury Society Has Invited Guests from Many Cities

#### PLANS OF THE SEABURY SOCIETY OF NEW YORK

HERE are Laymen's Missionary Leagues of Buffalo, Pittsburgh, and Louisville, and Seabury Societies of Springfield, New York, and Brooklyn, doing work for Church extension under archdeacons, helping to raise money to meet parish and diocesan apportionments, furnishing men to teach mission study classes, etc., and all of them organized with a particular city as headquarters. They are not national societies, but have set themselves tasks near home. They have accomplished much, and desire to accomplish more, not alone in present lines, but along a dozen or more lines that are not now being prosecuted at all.

The Seabury Society of New York has taken the lead in inviting members of these organizations to come to New York for a conference, to consider aggressive work by laymen of the Church, to draw up suggestions about methods and how to carry them out, and to see how all may unite to extend the work to other cities. The present plan of having organizations in cities, the Bishop of the diocese in which the city is situated approving, each organization autonomous, and upon it the responsibility for meeting local needs in its own way, is believed to be the correct one. Nothing more is proposed save that there be more such independent societies or leagues. If there be a national bond of union it will be, it is thought, nothing more than a committee of coöperation, having no power that can take from the local organization any of its responsibility to perform that vast amount of local work that is crying to be done.

The tentative programme of the conference on November 17th follows: Laymen are expected from Boston, Springfield, New Haven, Brooklyn, Newark, Philadelphia, Pittsburgh, and Buffalo, and it is possible one will be present from Louisville. Besides, eight or ten clergy who are in close touch with the work have been invited. All are to be guests of the New York Society, and it is expected that twenty to thirty will be there. The New York and Brooklyn men will meet at the residence of one of their number, 75 Halsey Street, Brooklyn, on Friday evening, November 16th, to prepare a committee report to be presented to the conference next day. To this meeting some Brooklyn clergy and laymen will be invited, in order that they may gain an idea of the work proposed, while perhaps not able to attend the conference itself.

The conference will be held at the Broadway Central Hotel, which is in the very heart of commercial New York. There will be an early celebration of the Holy Communion in the chantry of Grace Church, when Archdeacon Russell of Brooklyn will be the celebrant and Archdeacon Nelson of New York will make an address. In the evening there will be a dinner, to which additional invitations will be extended. The speakers at the dinner will be the Rev. Hugh Birkhead, rector of St. George's Church, and laymen from Pittsburgh, Buffalo, and New York. On Sunday, the 18th, there will be addresses by laymen in two or three churches. One will be given by Mr. Charles S. Shoemaker of the Pittsburgh League in St. Margaret's Church, and another by Mr. Eugene M. Camp, president of the New York Society, in the Edward Clark Club House, Elizabeth, N. J. It is expected that John Lord O'Brian, Esq., who is Church counsel in the Crapsey case, will be the Buffalo representative at the conference. If he is, he will speak on Sunday in a place yet to be arranged. He is president of the Buffalo League. On Saturday if time permits a visit will be paid to the Cathedral, to see progress of work there, and a trip is offered on the *Sentinel*, to see something of the Church Seamen's Society's work among sailors in New York harbor. If any representatives are able to remain over till Monday, they will attend the meeting in Trinity Church, Broadway and Wall Street, held under the auspices of the New York laymen, to hear President Schurman of Cornell University.

The Seabury Society of New York has arranged a series of nine half-hour helps, to be given at noon on week-days in down-town New York, and through rectors of parishes has sent invitation to attend them to the men of all parishes in and near the city, including Brooklyn and New Jersey. The helps are to be points on teaching the Bible to adults, intended especially

for those who are teaching Bible classes and those who may be induced to do so, points on teaching the Sunday School lesson, and points on teaching missions, particularly on the making of mission study interesting.

Trinity parish has, through its rector, and the vicars of St. Paul's Chapel and of Trinity Church, lent its kind assistance. The St. Paul's Chapel parish hall, entrance Church and Vesey Streets, will be used for the instructions. The hours are 12:23 to 12:55 precisely. On Wednesday, November 7th, Bishop Courtney will speak to Bible class teachers; on Wednesday, November 14th, Mr. Frank A. Ferris, head of the Bible work of the New York Rutgers Club, will do the same, and on Wednesday, November 22nd, the Rev. Lawrence T. Cole, Ph.D., head of Trinity School, will complete the series.

On Thursdays, November 8th, 15th, and 22nd, Prof. Edwin C. Broome, Ph.D., of Adelphi College, Brooklyn, will give points to Sunday School teachers; and on Fridays, November 9th, 16th, and 23, the Rev. Everett P. Smith, educational secretary of the Board, will cover the topic of mission study as well as it can be done in three half-hours. Finally, at 12:20 noon, to conclude at 12:55 exactly, Jacob Gould Schurman, LL.D., president of Cornell University, will speak in Trinity Church, Broadway and Wall Street, on Monday, November 19th, on "Conscience and Business."

All of these meetings are intended especially for men, but all men whose places of business are in down-town New York are welcome. There is no tuition fee to the classes, nor collection at the public meeting. Registration may be made for the classes in advance if desired. Application should be to the chairman of the Society's Schools Committee, Mr. Charles Lyon Russell, 9-15 Murray Street. The other members of the committee are the Messrs. L. O. Morny and Charles P. Maury. Seats will be reserved for men at the Trinity Church meeting, and application should be made to the verger, middle aisle. The address of the Seabury Society is 23 Union Square. If it be found that these noon-hour classes and meetings fill a need, the Society looks forward to additional courses and meetings, either in these places or in a Seabury Hall under its control, at convenient periods throughout the year. There are thousands of men in the vicinity of Broadway and Wall Street, with an hour each day on their hands, available for something.

### THE CRAPSEY APPEAL.

THE Court of Review commenced its consideration of the Crapsey case last week Friday at the Diocesan House, on Lafayette Place, New York. The members of the Court, under the presidency of Bishop Scarborough of New Jersey, were the Rev. Dr. W. R. Huntington, Rev. Dr. Baker, Rev. Dr. John G. Moses, and Messrs. Charles Andrews, Frederick Adams, and James Parker. Counsel was heard in behalf of the appeal of the defendant from the verdict of the ecclesiastical court in the diocese of Western New York, after which the matter was taken under advisement by the Court, which will announce its finding on November 2nd.

The brief filed by Mr. J. B. Perkins on behalf of the defense states ten allegations on the strength of which the appeal is made.

1. That "the diocesan court should not have undertaken to pass upon a question of faith and doctrine at this time," since the Court of Appeals has not yet been constituted and the present Court of Review should, therefore, finally determine nothing until the constitution of such a tribunal.

2. That, "the Court of Review must hold this case until a court of appeals is created," because it is provided in canon 29 that "if the decision involve a question of doctrine, faith, or worship, the record shall be retained by the president of the Court of Review until the time of taking an appeal to the Court of Appeals shall have expired." That time cannot expire until the next General Convention creates a Court of Appeals, as it doubtless will.

3. That "the jurisdiction of this court is broad enough to reverse the decision and put this controversy to eternal rest, if it deems that advantageous to the Church and to Christianity."

4. "A new trial should be ordered, because it is contrary to the principles of law that a man's accusers should select his judges." This refers to the provision in the Western New York canons whereby members of the Ecclesiastical Court are chosen by the diocesan Council from a list of ten names submitted by the Standing Committee, while according to the same canons and to the practice in this case, the Standing Committee was itself the relator in the litigation.

5. "It was manifestly unfair to refuse a proper adjournment."

6. "The Court below erred in refusing to receive the evidence of clergymen of good standing in the Church as to whether Dr. Crapsey



had taught anything contrary to the doctrine of Christ as this Church hath received the same."

It is maintained under this head that "The English courts, in the prosecutions of Williams and others, allowed the opinions of authorities in the Church to be received in evidence, as bearing upon the question of what are the doctrines of the Church; not to show whether Williams, for example, had taught anything that the Court might regard as untrue, but whether he had taught anything that was beyond the limits and liberties of the doctrines of the Church."

7. "A new trial should be ordered because the judgment is uncertain and irregular.

"It provides that the respondent shall be 'suspended from exercising the functions of a minister of this Church until such time as he shall satisfy the ecclesiastical authority of the diocese that his belief and teaching conform to the doctrines of the Apostles' Creed and the Nicene Creed as this Church hath received the same.'

"This judgment, I submit, is meaningless and void. Dr. Crapsey is suspended from service as a minister until he can satisfy the ecclesiastical authorities of the diocese of certain facts. What is the ecclesiastical authority of the diocese that has the right to decide on questions of dogma or on the correctness of any man's belief?"

8. "A new trial should be ordered because Dr. Crapsey has taught nothing for which he should be expelled from the Church."

9. "The court erred in finding that the accused had violated promises made by him at his ordination." It is maintained that the ordination vows must be interpreted as a whole, rather than severally.

10. "The decree of the diocesan court is unjust, and it should be reversed."

Dr. Crapsey's counsel, Mr. Edward M. Shepard, spoke for nearly three hours on behalf of his client.

### ST. SIMON AND ST. JUDE.

'Tis a tender story to many dear,  
That, after the marriage in Cana fair,  
The bridegroom of Cana said, "I hear  
The call of my Lord, and His Cross must bear!"

So he hasted him forth to preach the Word—  
"Go!" said his bride, "and thy Lord's call heed—  
And change (as He changed) the water of need  
To the wine of trust in a merciful God!"

And this was the Simon that tolled, they say,  
Till at last he died as Christ's true knight;  
Faithful, even to the end of the fight,  
To Him who had honored his wedding day.

Simon, the saint, has long been dead,  
But happy the Simons of our new day  
Who, turning from marriage altars away,  
Take home the Christ as their new home's Head.

Oh, happy the households where Christ is guest!  
Where daily ascends the Christian prayer;  
Happiness true and content are there,  
These are the homes that are truly blest!

There, ever does Jesus of Cana dwell,  
And ever to their fervent prayer gives heed,  
And changes, in ways that His loved know well,  
To the Wine of choice Blessing their Water of Need.

Jude (not Iscariot) said, one day:  
"Lord Jesus, how shall we know Thy Face,  
And how shall the world (as Thou dost say)  
Not know Thee, and blindly spurn Thy Grace?"

And Jesus said: "'Tis the soul that sees,  
And they who obey not must needs be blind.  
Keep but My Word—ye shall surely find  
That then ye shall see Me and know My Peace."

Jude (not Iscariot) has gone to his rest;  
But Judes still bear record that Christ spake true,  
When He said: "If the soul My Face would view,  
Let it open its portals, and make Me its Guest."

Ah, happy the Judes who Christ's words have known,  
And kneeling by some low altar rail,  
Have seen Him at last through the opening veil,  
And known Him as Jesus their dearest and own.

So Simon and Jude are a blessed twain,  
Let the lessons they teach well heeded be—  
How, each for his home may a blessing gain,  
How each for himself may the Master see!

CARROLL LUND BATES.

HAPPINESS is the gift of God to him who, in the spirit of Christ, toils for the good of others.—*Anon.*

Do THE good you know. Follow the truth you see.—*Egbert C. Smyth.*

### MINNEAPOLIS MISSIONARY CONFERENCE.

MINNEAPOLIS, Oct. 22.

ENTHUSIASM was everywhere prevalent at the missionary conference in this city, which closed with crowded attendance at the Sunday afternoon mass meetings in each of the Twin Cities. It was an arousing spectacle, and even the drizzling rain could not and did not dampen the enthusiasm.

Four days of talking gave ample opportunity for saying all that needs to be said in the missionary cause, and a little more. The "little more" included some things that were unfortunate. Not everyone knows how to make a speech and omit the revelation of personal idiosyncracies and partisan bias such as do not always advance the main cause. These things, which tactful speakers know how to avoid, leave stings and an unfortunate antagonism in retrospect. Missionary Bishops and missionary speakers ought especially to cultivate the art of tactfulness in their utterances, and, especially, to learn not to intrude their own opinions with respect to local issues in cities wherein they may be guests. Where they are forgetful of this rule, they both violate the canons of good taste and also seriously retard the work they have been summoned to advance. Reversing Balaam's attitude, they curse where they had been called to bless.

The Sixth Missionary Department, in whose interest this conference was held, consists of the dioceses and missionary districts of Colorado, Duluth, Iowa, Kansas, Kansas City, Laramie, Minnesota, Montana, Missouri, Nebraska, North Dakota, Salina, and South Dakota.

The opening service was held in St. Mark's Church, on the 18th, the Presiding Bishop being the celebrant and the Bishop of Montana the preacher; nearly all of the clerical delegates were vested and in the procession. The sermon, which was preached by Bishop Brewer, was full of missionary zeal and fire, but was the source of great uneasiness to a large part of the congregation on account of references, felt to be uncalled for, to the present upheaval in St. Mark's parish over the removal of their church building; also because of his saying that he did not believe in the objective presence of our Lord in the Holy Communion, and again commending the Bishop of Minnesota for having last fall invited a Presbyterian minister to preach in St. Mark's Church, saying that there was no canon in the Church to prevent his doing such an act. The sermon pleased a large number of people who are always waiting for just such a letting down of the bars, and displeased a still larger number who are faithfully upholding the standards of the Church.

The conference organized for business in the afternoon in Gethsemane parish house. The Mayor of the city made a most appropriate speech of welcome, which was most happily responded to, by the Presiding Bishop, after which there was the business meeting, followed by brief reports of the work done this last year from all the dioceses and districts except Iowa and Kansas City, given by the Bishops representing the same.

On Friday the programme was followed out completely and included the following topics and their speakers: "Methods of Missionary Education," Rev. E. P. Smith, Educational Secretary; "The Laymen's Forward Movement," Rev. Rufus W. Clark, D.D., Department Secretary; "The Men's Thank Offering," Rev. Hiram R. Hulse, Secretary. In the afternoon, in his address upon the subject, "The Self-supporting Diocese: The Relation of Its Missions to General Missions," the Rev. Dr. Cathell, of Des Moines, Iowa, appeared to go out of his way and apart from his topic to assail the Church press and especially those papers which had condemned the attitude of Dr. Crapsey and his followers. A most exhaustive and very carefully prepared paper on "A Clergy Able and Willing to Cope with the Difficulties of the Small Town: the Supreme Need of the Sixth Department," was presented by the Rev. J. B. Van Fleet of Watertown, S. D., and provoked much discussion. The conclusion was arrived at that the remedy was more evenness of salaries and more diocesan recognition. The last paper of the afternoon was on "Our Colonial Responsibilities," by the Rev. Hiram R. Hulse, and like all the papers, was most interesting.

Friday evening there was a large attendance in St. Ansgarius', the large Swedish church in Minneapolis, where after a most interesting service in the Swedish language, addresses were made by the Rev. Eric Forsberg of Duluth and the Rev. A. Kalin of this city, on "Swedish Orders." The rector of the parish, the Rev. Wilhelm Blomquist, explained to the congregation what an amount of Church teaching the Confirmation candidates were obliged to learn before they were presented to the Bishop for Confirmation, and that they were always publicly catechised. To illustrate, he had his last Confirmation class seated on the platform below the chancel, and publicly catechised them, much to the satisfaction of those present; and by their prompt answers the class showed what a thorough training they had received.

The crowded session of the conference was on Saturday morning, at which time there was a service conducted by the Indians in their native tongue, and an address full of interest was made by native



Indian priests on Indian work, and also addresses by some of our colored clergymen on the colored work.

There were a few resolutions adopted, among them being the acceptance of the invitation of Des Moines, Iowa, to hold the next meeting of the conference in that city some time in January, 1908.

Also a petition is to be made to the House of Bishops for the setting apart of Wyoming as a missionary district by herself.

Also a resolution looking toward the appointment of a Sunday School Commissioner for the Sixth Department.

The grand finale for the closing of the conference was a mass meeting, which was held on Sunday afternoon in the Auditorium.

It was a sight not soon to be forgotten, to see the sidewalk for blocks around the Auditorium long before the hour announced for the opening of the doors, black with people who were anxiously eager to get into the building to hear the Bishops who were to speak on missionary topics. The day was most inclement, as there was a fine drizzle all day long and at times a regular downpour, but it did not dampen the enthusiasm of the Church people of Minneapolis in the least.

The combined choirs of Minneapolis, under the efficient training of Mr. A. R. Wiley, of Gethsemane, rendered the music. Over three thousand people joined in singing those grand missionary hymns and in listening to the following addresses: "The Church: Her Heritage," by Bishop Griswold of Salina; "The Church: Her Faith," by Bishop Morrison of Duluth; and "Why Should We Present this Church to the American People?" by Bishop Tuttle, the Presiding Bishop. When Bishop Tuttle rose to commence his subject, the vast audience rose as one man to its feet to give a silent tribute to this grand patriarch, who has won the love and admiration of all classes and all Churchmen. The Presiding Bishop said that as the time was too short for him to give the address which he had prepared, he would simply tell us that there were three reasons why we should present the Church to the American people. In brief they were, first, the history of the Church from the days of Washington and the other patriots of the American Church, down through the dark days of the Civil War to the present time, during which the Church has built up an honorable place under the Stars and Stripes which we all love so well; the second reason lies in the fact that the Church has a representative form of government and that its government is dependent upon the will of men of every class within its fold; the third and last reason was given amidst the unrestrained enthusiasm of everyone present, namely, that there is not a square inch of territory under the Stars and Stripes, where the Church has not set her foot also, and has a Bishop in charge.

Coincident with the mass meeting in Minneapolis, there was held in Christ Church, St. Paul, a similar meeting. The addresses were on the same subjects and the following Bishops were the speakers: "The Church: Her Faith," Bishop Mann of North Dakota; "The Church: Her Heritage," by Bishop Olmstead of Colorado; "Why Should We Present the Church to the American People?" by Bishop Brewer of Montana.

In his address on The Church's Heritage, the Bishop of Colorado presented the Church's position in love, without fear and without compromise.

Among the good things prepared by the Churchmen of Minnesota in the way of entertainment, was a banquet given on Thursday evening. After a most bountiful dinner, the following speakers were introduced and responded in a most happy way to the toasts: The Presiding Bishop, the Bishop of Minnesota, the Bishop of North Dakota, Rev. Dr. Cathell of Iowa, Rev. Dr. Kramer of Colorado, Rev. W. Wilkinson, and Mr. J. T. Wyman, President of the Board of Regents of the State University. The Rev. T. P. Thurston of St. Paul's, Minneapolis, acted as toastmaster in a most acceptable and happy manner.

On Saturday afternoon, all the delegates and visiting clergymen, with their wives, were again the guests of the Churchmen on a trolley ride all over the Twin Cities, their destination being St. John's Church, St. Paul, where at six o'clock they all sat down to a well-served dinner. In the evening there was a missionary service in the same church, which was splendidly attended.

That's a hard word, but it means this: There is a growing custom among the clergy of giving out to the congregation the page of the Prayer Book for particular features of the service. This has come to amount, on a good many occasions, to almost a blemish in the worship. One readily admits the necessity for doing this in mission work or on special occasions when the congregations are mostly strangers to the Prayer Book. One can see the advantage of it, even for Church people, where some of the occasional offices are to be used. But why need this be done on ordinary occasions and with an intelligent congregation? Especially, why need it be done with the regular Psalter or even with the selections of Psalms? Isn't it just as easy to find a Psalm, or any selection of Psalms, by its number (say Psalm 21), all printed now in simple, familiar Arabic numerals, as it is to find a given page (say 42) where that Psalm is to be found? Give people only a brief moment, and they prefer to find the place for themselves. For, after all, to say nothing of the awkwardness of the custom of paging out a service, it is not quite complimentary to the intelligence of the average congregation. This is worth thinking about.—*Selected.*

## CONVOCATION OF SACRAMENTO

### Abstract of the Bishop's Address

**I**N his address to the Convocation, Bishop Moreland gave strong words on several topics. He said:

"Our condition of dependence upon missionary money is becoming intolerable. It has continued for thirty-two years. Think what northern California was then: look at it now. Are we willing to be classed with Indians, Chinese, Japanese, Cubans, Filipinos, and other needy peoples who are natural objects of missionary charity? Are we lacking in self-respect? I feel that the time has come when we must prepare to support our own episcopal head, to become a sovereign, self-governing diocese. . . . I declare myself opposed to postponement of this matter and in favor of going to the General Convention of 1907 to ask erection into a diocese. . . ."

#### SUNDAY OBSERVANCE.

"I want to urge the importance of enacting a Sunday law in California for the protection of the rest day, which is seriously endangered by the greed of corporations on the one hand and the selfishness of the public on the other. I have no sympathy with 'blue-laws' or petty restrictions of personal liberty, but still less have I sympathy with that condition which the Hon. Andrew D. White recently described as the 'complete paganizing of American life as regards the first day of the week.' There are communities all over California which have not advanced beyond mining camp conditions of open stores and Sunday trade. Merchants would like a day of rest, but in many places are deprived by local jealousy and individual greed. They would welcome a law compelling all shops to close. . . . Not as a religious but a social measure I urge the importance of a Sunday law. It is a question of humanity. The state cannot consider it from a religious standpoint at all. . . . One compulsory rest day there should be, and since Sunday is the day already commonly observed in Christian countries, that would be the easiest to keep and enforce. If you ask what right has the law to forbid work on Sunday, I answer, None whatever; but it has a right to say that no one shall be compelled to work. If one barber opens his shop on Sunday, he compels ninety-nine others to do the same. If one mill is allowed to run Sundays, one merchant to sell goods, competitors must be allowed to do likewise. The law has a right, in the interest of society, to say that one day in seven all mills shall stop, all shops close. . . . Nearly a quarter of a century of the 'wide-open Sunday' has disgusted the thoughtful citizen with its vices and vulgarities. I believe the people will support the enactment of a simple Sunday law, such as will forbid no work of public necessity nor allow any work of merely private profit, which will forbid no quiet amusement or innocent recreation nor allow the turning of the sacred day into an occasion of drunken debauchery and noisy pandemonium. . . . For years it has been the fashion to speak of our degenerate California Sunday as 'the natural reaction from the Puritan Sunday,' but there is a smack of cant or hypocrisy about this argument which is revolting to sincere minds. Where the disregard of the Lord's day is worst there never was any Puritan Sunday. California certainly has not suffered from it. Nor can the odium be cast upon 'our foreign population,' for in many cases they are far from being the worst offenders. No; it is the California boy and girl who are coming to know no other Sunday than a red carnival of comic supplements, baseball, and vaudeville. It is the Californian rather than the foreigner who is evolving himself to that exalted point of self-admiration which finds no need of God, which substitutes Sunday indulgence for Sunday worship, and so logically makes Sunday observance revolve about the open saloon rather than the open church.

#### CLERICAL DISLOYALTY.

"I would speak an earnest word *ad clerum*. We have become acquainted through the Church newspapers with the astonishing fact, shocking, I am sure, to every honest heart, that there are priests here and there in the Church who, in spite of their solemn ordination vow to believe and maintain the Christian Faith, as this Church has received the same, and notwithstanding their repeated public confession of the same, day by day, Sunday after Sunday, before the altar of God, yet actually do deny and repudiate in private one and another article of that Faith, and attempt to justify themselves in their disloyal and dishonest course. In the few individual cases that have arisen, the Bishops immediately concerned may be trusted to exercise the loving and wise discipline of the Church. I would only comment on the self-delusion of such an attitude and point out the terrible results of such a course to a priest's own soul. . . . Deeply as I sympathize with the seeker after truth, tender as I fain would be with any soul vexed with doubts and perplexities, yet I can feel no sympathy with any man who has lost the binding sense of obligation of a solemn vow. We are bound forever by sacred, awful vows, and all our duties, in every aspect, must be carried on under a sense of their binding character and high responsibilities. Let these be lost sight of and we shall make shipwreck of the Faith and of ourselves. We may become 'wandering stars for whom the blackness of darkness hath been reserved forever.' The moment we reach the feeling that the sacred deposit of Christian doctrine, of the Catholic Faith is in our hands, not reverently to defend but to dispose of at our will, that we are its masters and not its servants,



that moment by an unchanging law our intellectual and moral ruin will begin.

"When St. Paul was standing on the verge of the unseen world, he could rejoice because he had kept the Faith. And we may depend upon it that no applause of men, no following us as masters, no crowds hanging on our words can ever give us the comfort we shall have in feeling that in whatever humble way and with whatever denial of our pride of intellect, we have been true to our vows and promises to 'minister the Doctrine and Discipline of Christ as this Church hath received the same.' I can see nothing but self-deceit in the position of the disloyal cleric who, nevertheless, assures us of his sincere intent and lofty purposes. Either Christ's religion is a revelation from God or it is not. Either God is its source or man is."

Mr. James Russell Lowell gives the point of view of the modern world towards such masquerading:

"With the old sextant of the father's creed,  
We shape our courses to new risen stars,  
And, still lip loyal to what once was truth,  
Smuggle new meanings under ancient names."

"I submit that self-deception is destructive of sincerity of character, and any clergyman so afflicted has come to the end of his usefulness in this ministry."

## THE BROTHERHOOD CONVENTION

### An Enthusiastic Gathering

MEMPHIS, Oct. 19.

THE 21st annual Convention of the Brotherhood of St. Andrew met in Memphis, beginning with a preparation service on Wednesday night, October 17th, in Calvary Church. The preparation service was in the nature of a quiet hour, conducted by the Rev. John C. H. Mockridge, rector of St. Andrew's Church, Detroit. He took for his line of thought the advice of Isaiah to King Ahaz and the Israelites, and treated it in three addresses with the subjects, "Take heed, Be quiet, Fear not." He closed his address by a request for special prayers for the Rev. Granville Allison, through whose efforts mainly the convention came to Memphis, and for President Gardiner, and offered a prayer of thanksgiving for the improved condition of the former.

The following morning, in Calvary Church, a corporate Communion was held, celebrated by the Rev. Dr. Winchester, assisted by the Rev. Thomas D. Windiate. At 10:30 A. M., in Germania Hall, the convention was opened by the Bishop of the diocese. The Hon. James H. Maone, Mayor of Memphis, was introduced by the Bishop and welcomed the delegates to the city, especially mentioning the Canadians, and paying special tribute to the Rules of Prayer and Service.

Bishop Gailor, in his opening address of welcome, called Brotherhood men the best type of 20th century Americans, and stated that what a man did depended largely on what he believed; that the basis of Brotherhood work was not a theory but action; what a man does, not what he speculates about. The Rev. Peter G. Sears, rector of Christ Church, Houston, Texas, then delivered the annual sermon.

The theme of Mr. Sears' sermon was that obedience was the most important matter in the Christian life, and, while not belittling the importance of doctrine and creed, felt that the great emphasis should be laid on service.

At three o'clock in the afternoon, Mr. H. D. W. English, the former president, called the convention to order for business and addressed the meeting, noting the absence of President Gardiner and of the founder, Mr. Houghteling, and the death during the year of former Vice-President Judge G. Harry Davis, who, in the earlier conventions, had generally presided. He also called attention to the great sacrifice many delegates had made to leave their business and attend the convention. The following were then named as officers of the convention, by acclamation: Chairman, Frank V. Whiting of Trinity Church, Cleveland; vice-chairmen, H. D. W. English, Pittsburgh, Pa., C. A. DeSaussure, Memphis, H. S. Dixon, New Orleans; secretaries, W. A. Cornelius, McKeesport, Pa., George H. Hogeman, West Orange, N. J., and H. H. Hitchcock, Grand Rapids, Mich. The chairman-elect then took his position, and telegrams and greetings were read from the Rev. Granville Allison, who is sick in Waukesha, Wis., the Brotherhoods of Canada and England, President Gardiner, and others. Various committees were then appointed.

Alexander M. Hadden, president of the New York Local Assembly then opened the conference on The Advance, and George H. Randall, secretary for Ohio, Indiana, and Michigan, led on the subject, "Confirmation Campaigns," and gave his experiences in rescue work in New York City. F. O. Zesinger, director of St. Matthew's chapter, Philadelphia, and Mr. Hubert Carleton, spoke on the Corporate Communions.

At the night meeting, the Bishop of Arkansas presided at the conference on The Church's First Duty. The hall was crowded, and Mr. Carleton discussed the "Winning of the Boy," and laid stress on the great importance of teaching the boy to bring others to Christ and to keep right, rather than so much stress on himself keeping out of trouble; if he did more of the former, the latter would not be unnecessary. The Rev. Beverley Warner, D.D., rector of Trinity Church, New Orleans, then addressed the meeting on the "Winning

of the Man," and stirred the men present to adapt themselves to modern conditions and to note the power of Christ beneath the recent reforming movements.

On Friday morning, celebrations of the Holy Communion were held in St. Mary's Cathedral, Calvary, and Grace Churches. Already nearly 800 have registered, with representatives from Massachusetts to California, and arrangements are perfect for the care of the convention. The headquarters are in Calvary parish house.

Mr. Lamar Fontaine made an address to the convention on Unity of the Sections of the Country, and invited all members to be his guests at his Mississippi plantation, just south of Memphis.

The report of the Council shows advance along all lines, especially among the Juniors and the following-up movement originated by Corresponding Secretary Francis M. Adams.

By reason of unexpected delay in receiving matter, the balance of the report is deferred until next week.

## ALL SAINTS.

The dead in Christ are not very far from us. By this is not meant any false spiritualism, any physical nearness of sound, or sight or touch. That would be only to restore what is most imperfect, and what death was meant to end. The nearness is that of the deeper, hidden bands which bind the souls of them that love Him together, in the Lord Jesus Christ. The body is resting in the grave under the care of God's holy angels till the glory of the resurrection morning, but the soul is somewhere with Christ. He knows it, cares for it, watches it, loves it, has drawn it to Himself in a closer union, has poured fuller graces upon it, has washed it in His own blood. It is one with Him in a fuller, deeper sense than ever before. The soul, too, must be gaining in all spiritual powers; it must be growing in love, in humility, in charity, in every grace.

It is surely right to think that it remembers those it loved on earth: that it prays for them; that it is fuller of abounding grace, and worships the eternal God, Father, Son, and Holy Ghost, as it never worshipped here. And therefore, in proportion as one left behind grows nearer to Christ he must be growing nearer to his loved one. Both in Christ, they must also be very near to one another in Him; He is their meeting-place. The departed is on one side the veil, the living on the other—that is all. Just as when two who love one another here are parted, and hear that they can meet, they hurry as quickly as possible to the place appointed, even so will the mourner try to draw near to the one taken away, by prayer, by good works, by patience, by gentle cheerfulness, and, above all, by the faithful reception of the Holy Communion. Whosoever Christ is, there the dead in Christ must be. Going nearer to Christ must lead one to them, and thus it seems that there must be deep and invisible bonds binding the holy living to the holy dead in Him.

They are awaiting us in Paradise. The reason of man teaches, and Holy Scriptures seem to confirm it, that we shall know one another in that blessed land. We must believe that the dearest ties we have on earth, the things that most lead us unto God, have their fruition in heaven—not in any earthly way, but divested of all that is weak and poor and frail in them, in a transfigured glory. All our heart, and thought and feeling will indeed center in Christ, but these blessed ties will be the steps to the throne on which He sits. In loving any member in His mystical body, we shall only love Him the more who is the Head of it. Thus father and son, mother and daughter, husband and wife, one in Christ, will still be one with each other. Somehow in this world, family ties, if they bind the members of the family closely together, serve also to separate the family in that degree, from the rest of the world. In the other life, there will be all the union and none of the separation. The one family of Christ, however much all earthly bonds may find in it their blessed fulfilment, will know no separation, and yet each earthly tie on which God has set the seal of His blessing, will have its distinct place in the eternal oneness.

Thus as the mourner here on earth seeks to draw near to God, each step will bring him closer to the soul at rest with God, until at last the veil shall be lifted, and, hand in hand, in the glad company of the Redeemed, they will see the vision of God's glory, and at the Resurrection wake up after God's likeness, and "be satisfied with it."

—James DeKoven.

THE SUITOR for human favor is liable to continual disappointment;—if he knocks at the door of his patron, there is probably a general order not to admit him.

In the higher case, there is a special promise, that "to him that knocks it shall be opened." The human patron hates importunity; the Heavenly Patron invites it. The one receives his suitor according to his humor, or refuses his admission from the caprice of the moment; with the other, "there is no variableness, nor shadow of turning." "Come unto me," is His uniform invitation.—Hannah More.

PRAYER is a closing of the eyes on things seen and opening them on things unseen.—A. C. Thompson.

"MAN" is so linked to his fellows that no man liveth to himself.—Unknown.



## AN INSTITUTIONAL WORK IN ST. LOUIS.

**S**T. LOUIS, fair to look upon with her palatial residences, her parks, and her boulevards; cleanly and bustling amidst the downtown business portion of the city, with its giant stores and fine municipal buildings, evidencing a prosperous and up-to-date city, yet has her seamy side.

Not far from the turmoil of the market-place and store is a tenement house, not a modern twentieth century tenement, but a remnant of the tenement of the past decade.



REV. WM. COCHRAN.

Business heads and loving hands have transformed it from a poverty-stricken dwelling place into a number of healthy homes, capable of caring for twenty-four families.

It is the Holy Cross mission, a branch of the work of our beloved Cathedral, and it has grown into being under the care of the city missionary, the Rev. William Cochran, who has been and is, not only the chief spiritual adviser, but the guardian, father, overseer, and caretaker of the daily lives of the mission dwellers, striving to raise their ideals and to bring them from overcrowding, neglect, and dirt, with its attendant evils, to something higher and better, eventually transforming them into self-respecting citizens.

As we enter the arched gateway to the narrow alley we see,



HOLY CROSS MISSION CHAPEL, ST. LOUIS.

dispensary, gives one hour from each of his busy days to caring for the needs of all who come to him: medical attendance free for all, and medicine free for those too poor to pay the few cents asked from those who can pay. In this noble work, Dr.



ROOF GARDEN—SCENE I.



ROOF GARDEN—SCENE II.

on our right, the dispensary. Here the ills of the sick and suffering, not only of the mission dwellers, but the entire neighborhood, are cared for. A light, airy room, fully equipped with modern appliances, sanitary, clean, and white. These have been given by Dr. A. L. Boyce who, in addition to fitting up the

Boyce is assisted by Miss A. B. Skinner, who is a trained nurse, a lady who is giving up her life to service amongst these poor suffering ones, looking for no material reward or compensation, but realizing the truth of her Master's words: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

We step across the alley into a long, narrow room fitted with everything necessary for a kindergarten, for sewing classes, for cooking classes, and for a Sunday School, a general utility room, for, in addition to school and classes, here is located an important station of the St. Louis Pure Milk Commission, disposing last month of 2,500 bottles of Pasteurized milk.

Two deaconesses give the whole of their time to the work of the Holy Cross mission—Deaconess Ann, who is the Woman's Church Club deaconess, and Deaconess Josephine, who is the Woman's Auxiliary Thank Offering deaconess: two bright, cheery women, every ready with a helping word or hand.

To Sister Josephine falls the care of the kindergarten, and the little souls, once so grimy, now so clean, linger long, waiting for a word specially for themselves from Sister, who is never too busy to notice them.

The day nursery—a boon to mothers who must go out to the wash tub or other work to provide the wherewithal to feed and clothe the young brood—is patronized to its full extent. Here the women leave their babies, paying five cents a day for the privilege; and connected with the nursery is the roof garden, a joy for all the children of the tenement. Each family has its



A GROUP FROM THE KINDERGARTEN.



own shed, and over the long row of sheds the roof garden is built. Swings, horizontal bars, and simple gymnastic appliances are a source of endless pleasure to both boys and girls.

Another practical department is the clothing bureau, which is open two afternoons in each week and where wearing apparel may be bought for a few cents.

On Saturdays, a bath room, fitted with tub and shower

Here the workers live with the people, sharing their joys and sorrows, learning to know their failings and their needs as they could learn in no other way. Is it not the true realization of that Christian ideal—Corporate Unity—a practical expression of "The union of those who love in the cause of those who suffer"?

## TWO SHIPS.

BY MARIE J. BOIS.

**G**LIDING smoothly on a summer sea, a bark is sailing by. We catch a glimpse of its passengers reclining luxuriously under awnings, laughter and songs can be heard in the stillness of a peaceful evening. "Whither?" ask we, and from our Pilot we receive the startling answer: "To death and destruction." Using then His glasses, we see, what those on board that ship cannot see—a dangerous, unseaworthy hulk which the first tempest will dash to pieces; we take a look at the pilot of the doomed boat, and shuddering we turn away. What a triumphant, malignant countenance, as he surveys the countless passengers which crowd his boat.

But to many of the inquirers, the use of the glasses is unnecessary, they come from that very ship; they know that the decks only are temptingly be-flagged; they have been in the interior of that ship; they have known its dark recesses with its foul atmosphere filled with pitiable wretches, aware sometimes of their danger, and trying to forget it in drinking, playing, etc., but oftener still, heedless, ignorant of the fate awaiting them.

Again we turn to our Pilot: "Is there nothing to be done? Can we not help?" A natural question to ask, especially for one who has been rescued from the doomed ship. Parents, friends, are still on it, others too, whom we would like to help; perish the thought of self-rejoicing over our being in safety, if it is not followed by the immediate wish and prayer: "Lord, what wilt Thou have me to do?" The answer flashes back: Ephphatha! and our eyes are opened; we see that our ship is provided with every means of communication with that other ship. Wireless telegraphy, post, telephone. We can pray for the poor passengers, we can write to them, we can speak to them, not only we *can*, but we *must*! We must tell them that which they know not; the dangerous craft in which they are drifting on the sea of life; we *can* and we *must* tell them of the ship on which we are; of our Heavenly Pilot, of His willingness to rescue all who wish to escape the awful fate awaiting them. We *can* and we *must* do it.

Imagine a rescued sailor, having it in his power to help save the life of his former comrades, and *not* doing it. No one can imagine such a thing, and yet—countless Christians are guilty of that very act of nameless ingratitude. They are safe, and they do nothing to help save others. Let us ask ourselves, Are we all engaged in that work of love? Calling to others, signaling to them the danger in which they are, and with love throwing ourselves heart and soul in the glorious work of rescue; ever busy for the Master; praying faithfully, ardently for opportunities to help, for a clearer sense of our duty to others; and thus from poor, shipwrecked wretches mercifully rescued by the Heavenly Pilot, being transformed into useful members of His glorious ship of salvation—His Church.

## THE EASTERN CHURCH.

[FROM OUR JERUSALEM CORRESPONDENT.]

**T**HE Anglican Bishop in Jerusalem, assisted by Canon Dowling, dedicated a new font for total immersion in St. George's Collegiate Church, Jerusalem, on Sunday, September 16th, at Evensong.

This font, of Italian marble, is an anonymous offering, and has been placed in the baptistry, immediately east of the fine canopied font presented by her late Majesty, Queen Victoria.

As all Eastern branches of the Church immerse infants and adults, it has been found desirable to make this addition in the baptistry.

There is at present only one other font specially intended for total immersion in connection with the Anglican Church in Turkey, viz., at the Crimean Memorial Church, Constantinople. At Old Cairo, the Church Missionary Society find a similar font most useful.



ROOF GARDEN—SCENE III.—HOLY CROSS MISSION.

baths, for which no charge is made, is much patronized. Sister Josephine reigns supreme over all these departments of work, while Deaconess Ann organizes and conducts guilds for mothers, for young girls, and for communicants, and classes for instruction and catechism. She is also the mission organist and superintendent of the primary department of the Sunday School.

Sewing and Cooking schools are under Sister Ann's charge,



ROOF GARDEN—SCENE IV.—HOLY CROSS MISSION.

and in these she is assisted by members of the Woman's Church Club.

A circulating library and reading room are adding their quota to the education and elevation of the young men and maidens, teaching them that there is something better than the mere sensational reading matter of the daily papers.

Another important department connected with the mission is the employment bureau. The Rev. Otho Brandt, the superintendent, has been instrumental in finding employment for between four and five hundred of the unemployed since the inauguration of this movement, some seven months ago.

Last, but not least, is the chapel—a veritable "upper room," indeed, with its beautiful altar, the gift of the Woman's Church Club, and its Churchly appointments. Here the services of the Church are held and her sacraments and rites administered. Congregations fill it to overflowing.

The Holy Cross mission is an ideal settlement, capable of vast extension, and limited only by the exigencies of finance.



## *Helps on the Sunday School Lessons*

JOINT DIOCESAN SERIES

SUBJECT—Old Testament History. Part IV. From the Captivity of Israel to the Close of the Old Testament.

BY THE REV. ELMER E. LOFSTROM

### NEHEMIAH RETURNS TO JERUSALEM.

(THE POWER OF PRAYER.)

FOR THE TWENTY-FIRST SUNDAY AFTER TRINITY.

Catechism: XIX. and XX., Requirements, Infant Baptism.

Text: St. James v. 16. Scripture: Neh. II. 1-20.

IT is evident that the reformation instituted by Ezra was not a permanent one. It was begun and carried out on a high plane. Convicted of sin by the earnest preaching of Ezra, the people turned from their great sin. They put away their heathen wives. But they seem to have argued that if their former troubles had been visited upon them as a result of sin, that since they had put away the sin their troubles would vanish without any further work or effort on their part. They trusted in a passive goodness. Their education in the hard school of experience was not yet complete. They had yet to learn that even for saints, blessings and prosperity are not to be had without effort and coöperative work.

The preliminary step in the series of Providence designed to teach them this lesson was more trouble. We may safely infer that the putting away of their heathen wives involved them in difficulties with the surrounding people. The fathers and brothers of those divorced wives would not look at the matter from the same point of view as the Hebrews. After thirteen years we find from the report made to Nehemiah that these Jerusalem Jews were "in great affliction and reproach; the wall of Jerusalem is broken down, and the gates thereof are burned with fire" (Neh. i. 3).

It was the report of this condition of things which sent Nehemiah to his knees. He was at Babylon, and at the court of the king (Artaxerxes Longimanus), being the king's cup-bearer. Upon learning the state of things at Jerusalem, Nehemiah began to pray. He asked other faithful Jews to join him in his prayer. The particular petition in which he asked his friends to join was that he might be favorably received by the king when he should ask permission to carry out certain plans which he was forming. But time passed by and no opportunity presented itself which seemed favorable for approaching the king upon the matter. Week after week passed by and the prayer seemed unanswered. But Nehemiah kept on praying. Four months passed by (compare i. 1 and ii. 1) before the opportunity came. The delayed answer served to test Nehemiah. "He that believeth shall not make haste." The work before him was one requiring patience and planning. The four months served to fit him the better for the task.

But Nehemiah was human and he could not but be somewhat depressed at the delay in the answer to his prayer. He dutifully tried not to be sad in the presence of the king. He did not know that he had been, for the word "aforetime" (v. 1) is not in the original. But the king detected his "sorrow of heart" and spoke of it. Nehemiah recognizes the fact that his opportunity has come. The real faith and the prayerful spirit of the man are revealed by the silent prayer which he uplifted before he presented his petition. To ask to leave the court of an oriental king might mean the death sentence, but the months of prayer had their effect and the request was favorably received by the king and queen. The promise to return which they exacted of Nehemiah shows that he was a favorite with them. They not only granted his request but gave him letters to the governors and others commanding them to assist the pasha (v. 14) as they were able.

Bring out the story of the journey from Babylon to Jerusalem along with the Persian guard. Use your imagination somewhat and read between the lines. There were three days at Jerusalem during which no one was told of the purpose of their coming. Nehemiah was doubtless investigating things for himself. The midnight expedition of exploration is evidence of the same thing. There is a contrast between the action of Ezra and that of Nehemiah. Ezra summoned the people at once to a revival and show of repentance. Nehemiah quietly studied the situation, quietly laid his plans and then invited

the coöperation of the leaders of the people. At the same time Nehemiah was a man of truest faith. He used the power of prayer at every step. In urging the leaders to coöperate with him in the work of restoration, he based his plea upon the fact that the course of events up to that time was clear evidence that God's hand was present. The first need of any work is that it have the approval of God.

In teaching the lesson, make it something more than an interesting account of how the persistent prayers of a man of faith were answered. The same spirit will have the same results to-day. Nehemiah was not only persistent in his praying, but he was also ready to help answer his own prayer. Invite discussion by the pupils, and suggestions as to the methods of God's answers to their prayers.

## Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

### APPRECIATION FROM SAN FRANCISCO.

To the Editor of The Living Church:

I FEEL that I want to express, in a public way, the very deep appreciation I feel and my people at the Church of the Advent in San Francisco, feel for the generous response to our appeal made through your columns last May. We asked for vestments and other necessary articles for our church, and have received most of the articles that we asked for.

These gifts have a value far beyond the immediate money value, and it is a pleasure to use them and to realize how precious the association is that each one brings with it, to realize that the hours of work spent on them represent a labor of love and generous sympathy. And in the years to come, how unique and beautiful will be the associations that will gather round them! I feel very deeply grateful. Indeed, I think the generous sympathy we have received has gone far to compensate us for all our distress and trouble. Some of the gifts, I know, have affected some of us a great deal more than the earthquake did.

I think we have now the outfit absolutely necessary for our work, though we would like also a red set and a white cope. I hope that somebody may yet volunteer to get these for us.

We have put up, through funds given to the Bishop for immediate relief, a little temporary, portable church, and have begun in a small way our work again. I want to ask the special prayers of all our friends for us. We have still many difficulties in our way.

I am in the East, for a few weeks, trying to get a little money for our poor diocese. Fr. Wilbur has the work meanwhile. I expect soon to be back again. My address will be 281 Fourth Avenue, New York.

Very gratefully,

CHARLES N. LATHROP,

Rector of the Church of the Advent.

San Francisco, Calif.

### THE BIBLE THE WORD OF GOD.

To the Editor of The Living Church:

I HAVE read the Associated Press reports of the Bishop of Michigan's recent address before the Detroit Y. M. C. A. I have also read the denial issued by the Bishop, and I have now read the complete address published from the manuscript with the Bishop's approval. I am not surprised at any theological position the Bishop may take, but I am wondering at the mental obliquity which permits him to deny the Associated Press report. That report is absolutely correct so far as it goes. I declare that the Bishop did say just what the published report states that he said. He said many other things, some of them very good things and very well said, interesting, brilliant, but these things did not weaken his main contention, that to say that the Bible is the Word of God is "a most dangerous statement, indeed the most prolific source of the infidelity which so largely fills the Protestant world to-day."

The Bishop thus puts himself squarely on record as declar-



ing that the Bible itself, the Book of Common Prayer, the Constitution and Canons of the Church, in so far as either by direct and necessary inference or by definite and precise statement over and over again they describe the Holy Scriptures as the Word of God, are the most prolific sources of infidelity, etc. Here is an issue clearly made. What will the diocese of Michigan do about it? What will the Bishops of the Church do about it?

Those who would fain condone the Bishop's offense will say that his error arises from a mental inability to make distinctions and that into the statement that the Holy Scripture is the Word of God, he injected a theory of inspiration which he then proceeded to overthrow. All of which may or may not be true, but none of which is germane to the issue, which is this:

Shall any Bishop, Priest, or Deacon, in defiance of his ordination vows and his honor as a man, be permitted thus to slander and blaspheme the Church, the Bible, the Book of Common Prayer, and the Constitution and Canons, without rebuke or discipline?

CYRUS TOWNSEND BRADY,  
Rector of Trinity Church.

Toledo, Ohio, October 16, 1906.

### THE DAILY EUCHARIST AT THEOLOGICAL SEMINARIES.

To the Editor of The Living Church:

**I** READ with pleasure (and desire to call attention to those who might not notice it), on page 993 of THE LIVING CHURCH for October 13th, in its "New York Letter," that "A daily celebration of the Holy Eucharist is now established at the General Theological Seminary." Let us not only give thanks for this, but pray that it may continue even through the "Christmas holidays" and "summer vacation," and intercede for its establishment at the other theological schools of ours where such a blessing has not yet been consummated—such as Berkeley Divinity School, Middletown, Conn.; the De Lancey, Geneva, N. Y.; Philadelphia; Cambridge, Mass.; the Kansas, at Topeka; King Hall, Washington, D. C.; St. Andrew's, Syracuse, N. Y.; Seabury, Faribault, Minn.; Bishop Payne, Petersburg, Va.; the Pacific at San Mateo, Calif.; the Virginia at Alexandria, and any others there may be not yet blessed in this manner.

WM. STANTON MACOMB.

256 S. 38th Street, Philadelphia, Pa.

### HEALING POWERS IN THE CHURCH.

To the Editor of The Living Church:

**I**N regard to the above subject, kindly allow me so much space in your esteemed paper as to say the following:

If our Lord gave the power to His apostles, *ergo* to the Church, to forgive sins, He certainly gave her the power to heal the sick; as it requires a greater power to forgive sins than to heal the sick. Whosoever can heal the soul must be also competent to heal the body; but it requires perfect faith of both the healer and him who needs the healing, be it in regard to the soul or the body.

ALOIS VON BAUER.

New York, October 15, 1906.

### PRIESTS NEEDED IN MEXICO.

To the Editor of The Living Church:

**B**ISHOP AVES is hard pressed on behalf of the Church's work in Mexico. He needs at once at least two clergy, preferably young and vigorous men without families, though not necessarily unmarried. The ability to live in a high altitude is an important consideration.

The work for which recruits are particularly needed is that among the English-speaking residents, American and English mining engineers and their families. Places like San Luis Potosi, Aguas Calientes, and Guadalajara are calling for regular services. In each place the people are able to supply a portion of the stipend.

The Board of Missions has already made appropriations towards the support of two additional men whom the Bishop has been unable to secure. I will give particulars to any who may desire them, or correspondence may be had direct with the Right Rev. Henry D. Aves, D.D., Bishop of Mexico, Monterey, Mexico.

Very truly yours,

JOHN W. WOOD,  
Corresponding Secretary.

### PRAYER AT PUBLIC FUNCTIONS.

To the Editor of The Living Church:

**A**T the dedication of a public building recently one of our Bishops offered prayer, invoking Jehovah but making no mention of our Blessed Lord.

Since we are taught that there is but one mediator between God and man, and that no one can approach the Father but through the Son, the question arises, is such a prayer a Christian prayer?

If not, should a Bishop of the Christian Church offer a prayer save in the Name of Jesus Christ? More especially, should a Christian priest avoid the mention of the name of our Lord Jesus Christ for fear of offending the religious scruples of some present?

M. M. BENTON.

### WANTED—A MOTIVE.

To the Editor of The Living Church:

**T**HE season of missionary conferences is now at hand, and underlying all papers and discussions is the great problem of how to get sufficient money to carry on our missionary work. For years this has been the problem, not only of the General Board of Missions but also of every diocesan board. On every side openings for Church extension present themselves. Not only is the field white unto the harvest, but also the laborers can be got if only their support can be provided for. And so on every hand the cry goes up, it is the underlying theme of most missionary addresses, Money! Give us money! And yet the money comes not. We look at the early days of Christianity, we see the Church sweeping on over the world, every opportunity is seized as it presents itself, we never find the Apostles or their successors appealing for money for missions or lamenting their inability to help from want of means. Now what is the reason for our present indifference to the claims of missions? Undoubtedly it is due to a want of enthusiasm for the extension of the kingdom of God. But there must be some reason for this. And where is that reason to be found?

Now when we consider the subject of missionary enthusiasm, we find that not only was the early Church animated by this spirit, but that it also was and still is one of the great notes of the Evangelical Movement in the Church of England, as well as among the sects which were touched with the spirit of that movement, to a much greater extent than it is found among Church people generally. This indicates that missionary enthusiasm has something to do with what men believe, and that its absence implies a lack in their faith. The key to the missionary enthusiasm of the Evangelicals and the sects will, I think, be found in the exaggerated idea of the great doctrine of conversion, which they all hold in common. If every man, woman, and child must go to hell, who has not personally accepted Christ as his or her Saviour, the horror of the thought that thousands of heathen are going down to hell every hour because they have never heard of the Saviour, naturally goes to people's hearts, their philanthropy is aroused, their enthusiasm for missions kindled, and their purse strings unloosed.

We cannot accept this motive, which not only impugns the divine justice, but is also opposed to that teaching of St. Paul in which he speaks of sin not being imputed where the law of God is unknown. Still their having a motive suggests that our lack of enthusiasm is due to want of motive. What motive then had the Apostles and early Church? I think this motive will be found in the doctrine that the world belongs to God and it is the work of Christianity to restore His sovereignty over it and accomplish the purpose for which God created it.

I have only room to just allude to such passages as Romans viii. 19-22, where not only man but all creation is represented as awaiting redemption; Romans xiii. 1-6, where even heathen rulers are spoken of as the ministers of God, although they do not know Him; Col. iii. 23, where men's ordinary work is to be done for God; I. Cor. xv. 24-28, where all things are eventually to be subdued to Christ. The idea of the Millennium also shows how strongly the early Church in opposition to the modern idea of the ultimate salvation of a portion of mankind out of an evil world, which would eventually be destroyed, believed in the ultimate purification of the world as a whole, and the accomplishment in it of the purpose of creation.

The object of Christianity was to bring this about by bringing men everywhere to acknowledge God's sovereignty in their lives, they did indeed warn men of their fate if they rejected Christ, but the main object of their efforts was the conquest of



the world. Here indeed was a grand motive and no wonder it excited an enthusiasm which nothing could stop. In the Middle Ages this motive was distorted by the ambition and corruptions of the Papacy until a formal acknowledgment of Christ was substituted for the idea of a purified world.

Unfortunately at the Reformation this grand motive of the claims of Christ not only on the individual but on all creation was confounded with the claims of the Papacy and discredited, with the result that missionary enthusiasm was dead among us, as well as among Protestants generally until the Evangelical movement supplied a new motive. We cannot accept the teaching on which that motive rests, yet we need a motive. We have preached the duty of giving to missions, we have told our people the needs of heathen lands and what is being done there by the Church, but it has availed us little. Enthusiasm must have a motive to rest on, and what grander motive can we find than the Apostolic motive of the claims of our Lord on the allegiance of all creation?

Surely we need to teach Christ's claim to sovereignty, to point men to the happiness, not of a select heaven, but of a purified world, to show them that while men desirous of purer, better things may be found everywhere, the power to enable them to accomplish their desires is to be found in the Church and the Church alone. Surely such a motive and such a reason for missionary enterprise will again kindle an enthusiasm as in Apostolic days. It may not indeed at once show itself in foreign missions; the text, "If man love not his brother whom he hath seen, how can he love God whom he hath not seen?" is equally true if you substitute "the heathen" for God. We must expect to find it beginning in personal efforts on the part of individual Church people to bring those with whom they are in daily touch into subjection to Christ, but since their motive will be not the selfish one of merely increasing their own congregation but the desire to see God's Kingdom come on earth, their enthusiasm will not stop there, it will flow on to aid in establishing the Church in the waste places of the diocese, it will go on and on until it embraces the conquest of the whole world, and then no longer will we bemoan our lack of means for missions, wherever situated.

Once let Christians realize that Christ claims the allegiance of the universe, and the excuse that heathen religions suit the heathen best is knocked on the head, they may suit the heathen but they do not suit the rights of the Lord we serve.

I say then again, Sir, that what the welfare of our missionary work to-day needs is not so much begging for money, as teaching our people Christ's claim on the world.

Atlanta, Ga.

WILLIAM JAS. MOODY.

### ON WHAT AUTHORITY MAY HYMNS BE USED?

To the Editor of *The Living Church*:

THE reference to this subject in your last issue is timely. At funerals, especially, rectors are often importuned to allow some extravagant composition to be sung by a quartette, imported for the occasion. It is well for them to be able to answer, "We are limited to the Church Hymnal." While none would object, probably, to a hymn from another equally recognized "Church Hymnal," such as the *English* (S. P. C. K.) *Hymnal*, or *Hymns Ancient and Modern*, yet, any concession affords a precedent for some greater concession, especially when there are "tears" in the argument, as at burials. Therefore, it is better to confine ourselves to the American Church Hymnal as loyally as to the American Church Prayer Book. The matter is much simplified from the fact that our American Church Hymnal has drawn from all other Hymnals the cream of their contents, and, therefore, possesses the best for every occasion.

T. S. RICHEY.

Highland Park, Ill., October 19th, 1906.

### THE AUTHORITY OF RECTORS

To the Editor of *The Living Church*:

THERE seems to be a very wide misconception, even among those who are rulers in the Church, as to the position and authority of rectors in the Protestant Episcopal Church of America, and I hope you will pardon me for criticising your editorial notes on this subject. No decision regarding any Church question given in any of the ecclesiastical courts of the Church of England, after the passing of the Declaration of Independence, and the disestablishment of the Church of Eng-

land in the United States in 1776, are in any way binding upon the American clergy in the matter of Church property, Church ceremonial, and Church doctrine. They can only be taken as expressions of opinion and nothing more.

The legal position of the "Episcopal Church" (so-called) in this country is that which she enjoyed at the time she ceased to be the Church of England. Consequently unless there is any American legislation to the contrary, the rector of a church in America has the same inalienable rights in his parish as the clergy retained in American churches after disestablishment, when they ceased to belong to the Church of England.

In the first place, the real estate of a parish cannot be sold without the rector's sanction. A meeting of a vestry is not legal unless the rector has called it, nor is the meeting legal unless the rector presides. When a parish is vacant, and has no rector, the vestry cannot sell or mortgage any real estate belonging to that parish. In other words it is the rector's "freehold" in this country just as it is in England. And I would venture to remark that for this very reason no man should become the rector of an American parish unless he is an American citizen. It is highly probable that the selling or purchase of real estate by a vestry is illegal when the rector of the parish has not become a citizen of the United States.

In the second place, notwithstanding a certain canon, which seems to make it possible for a Bishop in conjunction with the vestry of a church to remove a rector from his parish, such a step is absolutely illegal, unless the rector is duly tried by the process of an ecclesiastical trial and deposed from the ministry. Take, for example, the position of a certain rector who is being tried for heresy. His suspension from the ministry would not legally deprive him of his salary as the rector of his church. Nothing but deposition from the ministry could effect this. The reason of this is clear. In the Church of England the incumbent of a benefice may be suspended and the revenues of the church sequestered, but after the deduction of the necessary expenses for carrying on the ministration of the parish during the rector's suspension from duty, the rector is entitled to the revenues of the "benefice."

Let us take an old parish, such as Trinity Church, New York, or some of the old parishes in other parts of the country which belonged to the Church of England. The inalienable rights of the rectors of these parishes passed on to every succeeding rector and every new parish created after the separation of the "Episcopal Church" from the state, possessed and transmitted to the rector of that parish those inalienable rights which existed in the Church of England before 1776. It requires clear and positive state legislation to set aside these rights.

In the third place, the question is often raised as to the limit of the rector's authority regarding everything connected with the church edifice. Nothing can be done with the church property even to the putting down of a carpet or the driving of a nail without the sanction of the rector. And with regard to everything that is used in the ministrations of the church, the font, the sacramental vessels, and the organ, the rector has absolute authority. This is founded on the continuity of English Church law in the Church of this country. In England objections have been raised to the cross on the altar. Certain decisions in the English court make it illegal to place a cross on the altar. There must be a space, however slight, between the altar and the cross. But this is not binding on the rector of an American church, nor are any of these decisions of the English courts binding upon him. Even in England it is admitted that the rector of a church can regulate the ceremonies, as well as the furniture of his church according to his own judgment, the only question raised is the "legality" of such changes. In this country we have absolutely no law regulating such matters, as the eastward position, candles on the altar, the mixing of water with the wine, and the use of incense. The decisions of the English court on these questions since the year 1776 do not in any way affect the Protestant Episcopal Church in America. Nothing short of the passing of canons on the subject could restrict the authority of the rector.

The question has been raised whether a rector has the right to the key of the organ, the appointing of an organist or choir-master, and the regulation of the singing. There ought to be no question regarding this, and for this reason: The choir-master, the choir, the organist, and even the organ are modern inventions. They simply take the place of the church clerk; that venerable institution which even in my day occupied the lowest round of the three-decker and said "Amen" and completely monopolized the right of reciting the responses. Now



the clerk in the Church of England is appointed according to Canon 91, which gives the incumbent the right to appoint and to dismiss the clerk without any intervention. The organ is nothing more than an instrument (like the church clerk) constructed for the purpose of assisting the rector in his ministrations, and so is the organist, and so is the choir. In many American churches there are music committees who often assume the right of controlling the music of the church, but they can only do this under the sole authority of the rector. The same remark applies to Sunday Schools and every organization within the parish.

There will be from time to time efforts made by well-meaning Bishops and zealous laymen to limit the authority of the rector. But whatever evils may be the result of the present law either in England or in this country, which secures these inalienable rights to the rector, they are less disastrous in the interests of true religion than allowing a minister of Christ, who has devoted his whole life to the work of the Church, to be in any way at the mercy of his congregation. Whenever these rights are ignored, the so-called "Episcopal Church" of America descends to the lowest depths of congregationalism, where the minister of Christ occupies the relative position of the secretary of a social club or of "a hired man," employed to "run things" to a successful issue.

THOMAS P. HUGHES, LL.D.

Brooklyn, October 20, 1906.

### NOT THE BISHOP OF MARQUETTE.

To the Editor of The Living Church:

WILL you kindly state in your valued paper that the Bishop who lectured on "The Bible" to the Y. M. C. A. of Detroit is Bishop C. D. Williams and not Bishop G. Mott Williams, as a number believe? As a friend of the latter I deplore the confusion of names.

Yours cordially,

Milwaukee, October 20, 1906.

CHARLES F. HIBBARD.

### BISHOP COURTNEY CORRECTS ERROR IN NEWS ITEM.

To the Editor of The Living Church:

THERE are two inaccuracies in the item in last week's issue headed "Bishop Sweatman Now Metropolitan of Canada." The Metropolitan of Canada, *i.e.*, of the Province which goes by that name, is elected by the House of Bishops as its president, and thereupon becomes Metropolitan, and Archbishop of his see. That House has hitherto always elected the Bishop senior by consecration, but there is no law to that effect. The President of the House of Bishops of the General Synod is likewise elected, and may be chosen "for the Metropolitan of the two Provinces, or from among the Bishops of the autocephalous dioceses," *i.e.*, Kootenay, New Westminster, Columbia, and Caledonia.

F. COURTNEY.

St. James' Church, New York.

### HUGHES' WONDERFUL PRECOCITY.

Frank H. Simonds, writing of "Hughes and Jerome," in the October *Everybody's*, tells the following anecdote:

"The genius for work stirred early in the boy Hughes. At the age of four he went to a primary school in Oswego. For two weeks he trudged to school half an hour before time, and the reports of his progress were glowing. But his parents noted that he grew discontented. One day he knocked at the door of his father's study. Permitted to enter, he marched straight to the desk and spread out before his astonished father a sheet of paper, on which was written in a childish hand:

"Charles E. Hughes' plan of study."

"Dr. Hughes looked from the paper to the child in wonder.

"What does it mean, my boy?" he asked.

"Papa," explained the four-year-old author of a system, 'I don't like it at school. Teacher goes over the same thing again and again and I get tired. I could study at home and get my lessons all done in the morning.' The father looked back at the paper. There were neatly written the days of the week; opposite them the subjects and hours of study. He accepted the proposition, and for the next six years the boy studied at home."

SCIENCE may seem to swing away from Christ; but, followed far enough, it will end at His feet.—*Selected.*

### ALL SAINTS' DAY.

Ye vallant warriors, whose battles are o'er,  
Who have fought and achieved in life's bloody strife,  
The powers of evil can harm you no more,  
Ye have entered at last into that blissful life,  
In the midst of the peace and the joy that you see,  
In the light of God's presence—O, still pray for me.

The battle was fierce, and the victory hard gained,  
The powers of evil well-nigh prevailed,  
But the glory of sainthood you now have attained,  
And the secrets of heaven to you are unveiled;  
Your strength was in Him who hung on that Tree  
Which reclaimed human nature—O, still pray for me.

There are martyrs and virgins in that holy host,  
Confessors and doctors, and many who fled  
Far away from the pleasures the world values most,  
And many unknown whose life blood was shed  
For the Faith of that Church Christ's forever shall be;  
A glorious communion—O, still pray for me.

A stately procession with anthems that ring  
Through the arches of heaven, triumphant and bright,  
With palms in their hands, the new song they sing,  
(The shout of the victors who fought the good fight).  
As your songs swell in triumph across the bright sea,  
In your prayers and your praises—O, still pray for me.

We dwellers on earth in the thick of the fray,  
With evil around us, the victory not won,  
We ask your protection to guide us each day,  
That at length we may hear our Father's "well done";  
And be placed in your ranks, which by heaven's decree  
Are for all of God's people—O, still pray for me.

GEORGE HAZLEHURST.

### THE MINISTRY OF INTERCESSION.

There are those who say: "I cannot do anything, I am a log in life: either the thought that I was called to take part in this work came to me when I was a great deal too old, or when I am smitten down with illness, and too weak to be able to respond to the call." Why? Because God wants you to fulfil the very highest ministry, He has set you free for the ministry of Intercession: you have leisure to inform yourselves about the work of God at home and abroad: you have leisure in the weary hours you spend in bed or on your sofa, or confined within the limits of your home, you have leisure to pray. O sweet luxury! What a luxury it must be to be set free for a time for intercessory praying.

We crowd our intercessions, we who are called into the busy world, into the time as we are walking about the streets, or travelling in a railway carriage, we cannot get the time for this magnificent ministry.

And yet we know that it is upon that, that depends more than anything the peace-making effort of the Church being crowned with its success. Ah! ye happy ones whose privilege it is to have drawn, like Zacharias on that memorable morning, the lot which in priestly ministries calls you to be alone with God in the holy place, to stand at the golden altar and offer incense.

Why, it is Paradise anticipated. The ministry, the peacemaking ministry of Paradise, is intercession, and they who on earth are set free for this splendid ministry are in spirit before the golden altar within the veil.

Rise out of a self-centred life; rise to a life of coöperation in the great Catholic hierarchy of the Church, with the loving God and with the Christ and the blessed Spirit as they go forth making peace among men; and this is certain, God will Himself, even here and now, reward a life thus given up to His service by giving you, as you can find it in no other way, an ever-deepening experience of what is that peace of God which passeth understanding.—CANON BODY, in *The Soul's Pilgrimage*.

THERE are habits not only of drinking, swearing, and lying, and of some other things which are commonly acknowledged to be habits, and called so, but of every modification of action, speech, and thought. Man is a bundle of habits. There are habits of industry, attention, vigilance, advertency; of a prompt obedience to the judgment occurring or of yielding to the first impulse of passion; of extending our views to the future, or of resting upon the present; of apprehending, methodizing, reasoning; of indolence and dilatoriness; of vanity, self-conceit, melancholy, partiality; of fretfulness, suspicion, captiousness, censoriousness; of pride, ambition, covetousness; of over-reaching, intriguing, projecting; in a word, there is not a quality or function, either of body or mind, which does not feel the influence of this great law of animated nature.—*Archdeacon Paley*.

PRAYER is not conquering God's reluctance, but taking hold of God's willingness.—*Phillips Brooks*.

HE WHOM the world calls a good fellow is never a wise man.—*Seton Merriman*.



# LITERARY

## FICTION.

*Moon Face, and Other Stories.* By Jack London. New York: The Macmillan Co. Price, \$1.50.

The title story to this collection might have been written by Poe, so gruesome and morbid is it; while each other of the number marks the born story teller's art, for especially in the short story does Mr. London excel. They are all meritorious if not great, of which mark they fall not far short.

*The Man in the Case.* By Elizabeth Stuart Phelps. Illustrated. Boston & New York: Houghton, Mifflin & Co. Price, \$1.50.

Mrs. Phelps always has a message which impels her pen. Sometimes a simple one, sometimes one that is complex, but always a live one. Her story always takes hold and stays by one. The subject is not always a pleasant one and in the last novel one's heart strings seem unnecessarily wrung for the purposes of the story. While one will object along the way to the road one has to drive one will not ask to be let out till the journey's end is reached. But why was it necessary for poor Joan to carry her burden alone so long when Douglas Ray could have eased it, if he had only been told the story? But then there would have been no story.

*Hearts and the Cross.* By Harold Morton Kramer. Illustrated by Harold Matthews Brett. Boston: Lothrop, Lee & Shepard Co. Price, \$1.50.

If one has plenty of time to spare one might do a worse thing with it than spend it reading this simple story of love and intrigue written on purely conventional lines.

The wicked are properly punished and the good receive their reward.

*Toll Marsh.* By Poynton Stranger. With a Preface by His Grace the Duke of Newcastle. London: Skeffington & Son. Price, 6s.

This is a novel whose theme is the complications caused by the diverse marriage laws in England and the colonies. A man is the husband of one woman in Australia; but because he was her brother in law, he is able to marry another woman in England and desert his Australian wife.

The position of the author is the Catholic one, who introduces into his novel Confession and its inviolable seal, and the worship of the Church of England.

The story seems somewhat awkwardly told, and some of the characters are strangely obtuse; but the moral of the story is strong and pure.

The death of the two principal men at the end seems strangely inartistic, and the thought suggested is that the author had gotten into a dilemma, and just settled the matter by killing off both the lovers.

*Montlivet.* By Alice Prescott Smith. Boston and New York: Houghton, Mifflin & Co. Price, \$1.50.

*Bob Hampton of Placer.* By Randall Parrish. Illustrated. Chicago: A. C. McClurg & Co. Price, \$1.50.

*The Robberies Company Limited.* By Nelson Lloyd. New York: Charles Scribner's Sons. Price, \$1.50.

In *Montlivet*, adventurer, soldier, explorer, would-be dictator, Mrs. Smith has created an entertaining worthy who warms the cockles of one's heart by his dash and bravery. He is also a most delightful lover and comrade. The time of early French and English attempts to wrest the Northwest from the Indian and each other is alive with the real romance, full to the brim of drama and tragedy.

No one has used this material gathered by the indefatigable Parkman to better purpose than the author. Great names walk beside us in the forest depths re-clothed in life—Cadillac, Lasalle. The holy priests of those days stalk before the camp fire or lead forlorn hopes. The atmosphere is perfect. The coloring is fine and the story worthy the subject.

Of another time but one no less filled with romance is *Bob Hampton*. It is a stirring story of the downfall and resurrection of a noble soul—the climax coming on that ill-fated day when Custer and his command went down the death valley. Mr. Parrish adds strength and purpose to his writing as time goes on. The history of Bob Hampton's life is illustration of the statement. Also romance still survives.

Mr. Lloyd has certainly conceived something new, both in title and story. Such delightful confusion he puts his readers in from the first chapter of his new book. It is laughable, exasperating, and satisfying. What more does one ask? Then Mr. Lloyd has a convincing style, a logical order of procession that at once convicts the reader. Without doubt *The Robberies Company* will have a longer waiting list than any woman's club in existence by the time it takes the public to become acquainted with the Company's pur-

poses and object. It will be certainly worth while to publish the list. We for one wish to subscribe at once.

*The Mill on the Floss.* By George Elliot. New York: Thomas Nelson & Sons. Price, \$1.00.

In flexible cover, dainty, and in serviceable size, this masterpiece of George Eliot is worthily bound in pocket size.

*Our Old Home.* By Nathaniel Hawthorne. Luxemburg Edition. Decorated cover. New York: Thomas Y. Crowell & Co. Price, \$1.50.

This is a notable edition of Hawthorne's collection of travel sketches, with an introduction by Katherine Lee Bates.

## JUVENILES.

*Five Little Peppers and How They Grew.* By Margaret Sidney. Lothrop, Lee & Shepard.

This sumptuous edition of the Pepper children will meet with a warm welcome from old friends and delight from new ones. This is the first of the Pepper books to appear in holiday binding fully illustrated, but others will follow from time to time.

*A Borrowed Sister.* By Eliza Orne White. Illustrated by Katharine Pyle. Boston and New York: Houghton, Mifflin & Co. Price, \$1.00.

*American Hero Series.* By Eva March Tappan, Ph.D. Boston and New York: Houghton, Mifflin & Co. Price, \$1.00.

The first of these is a story to be read after the evening lamp is lighted and the daughter of the house has an hour before bed time in which the mother may read the story to her. It will take several evenings and no little girl should miss the story or any mother the pleasure of reading it.

Then if daddy will take the time also at this hour and read to his boys these delightful sketches of Miss Tappan's he will lay a good foundation for the boy's study of his own country's history, besides stimulating a worthy patriotism.

*Blind Alleys.* By George Carey Eggleston. Illustrated. Boston: Lothrop, Lee & Shepard Co. Price, \$1.50.

Perhaps if the author of this story had not written an impossible incident in the first chapter, he would be deserving praise for an otherwise good story.

But when he makes his hero Doctor put a bully to sleep with a forced hypodermic of hyoscyamine he presumes on too credulous an audience. The drug simply does not have that effect. When the author gets onto the real subject of his novel he becomes interesting and opens up questions that are real and important. How he solves these problems of the use of great wealth for the benefit of the middle class poor will meet the approval of all.

*The Diverting History of John Gilpin.* Embellished with woodcuts. Boards. Boston and New York: Houghton, Mifflin & Co. Price, 75 cents.

*Playtime.* By Clara Murray. Boston: Little, Brown & Co.

*Blackie.* His Friends and His Enemies. By Madge A. Bingham. Illustrated. Boston: Little, Brown & Co. Price, \$1.00.

*The Russian Grandmother's Wonder Tales.* By Louise Seymour Houghton, Illustrated. New York: Charles Scribner's Sons. Price, \$1.50.

This little group of stories for children are prettily gotten up and will give joy to the heart of their possessor. The story of *John Gilpin* is ever new. The illustrations on wood, printed in the fashion of the Old Primer, makes this copy especially winsome.

*Playtime* combines work and pleasure, in which a lesson is read into the pretty pictures the book contains.

*Blackie* is the title piece. Then follow several serio comic stories of the smaller animals and birds; while the *Grandmother* stories are more pretentious fairy stories which will please a still older group of children. These are retold from Fontaine's fables.

*Polly and the Aunt.* By the Aunt. Boston: Houghton, Mifflin & Co. Price, 75 cts.

A book of 60 pages, prettily made, having a frontispiece picture of a six-year-old girl, presumably the real Polly. The Aunt tells of all the cute sayings of the wonderful child, which of course was more wonderful than any other child in the world. But every mother and many an aunt could tell just as wonderful stories about other Pollys. After all, the Pollys of our homes are pretty much the same the world over, and most of them have just as foolish aunts.

## THE MAGAZINES.

IN ADDITION to A. E. W. Mason's compellingly interesting "Running Water," *The Century's* present serial, and Mrs. Frances Hodgson Burnett's new novel, "The Shuttle," which will begin in the November issue, *The Century* in 1907 will publish a new novel by Elizabeth Robins, to be titled "Come and Find Me!" In this story, Miss Robins has returned to the scenes of probably her chief success in fiction, "The Magnetic North," and has made the magnetic attraction of the far North the chief motive of an unusual narrative. The illustrations will be Blumenschein's work.



## Church Calendar.



Oct. 28—Twentieth Sunday after Trinity. SS. Simon and Jude.  
 Nov. 1—Thursday. All Saints' Day.  
 " 4—Twenty-first Sunday after Trinity.  
 " 11—Twenty-second Sunday after Trinity.  
 " 18—Twenty-third Sunday after Trinity.  
 " 25—Sunday next before Advent.  
 " 30—Friday. St. Andrew, Apostle. Fast.

### CALENDAR OF COMING EVENTS.

Oct. 28-30—Laymen's Forward Movement, Conference at St. John's Church, Saginaw, Mich.  
 Nov. 6-8—2d Annual Conference Fourth Miss. Department, Columbia, S. C.  
 " 18-20—Laymen's Forward Movement, Conference at Cincinnati, Ohio.

## Personal Mention.

THE Rev. F. E. ALLEYNE has been very seriously ill the past year and although improving, is still unable to take any duty, which, it is feared, will continue for some time.

THE vestry of Trinity Church, Lenox, Mass., have granted a year's leave of absence to the rector, Rev. HAROLD ARROWSMITH, and have engaged the Rev. John F. Nichols as *locum tenens*.

THE Rev. WM. WARREN AYRES has resigned the rectorship of Christ Church, Canon City, Colo., and removed to Spokane, Wash., and will officiate at various points.

THE Rev. JOSEPH N. BLANCHARD, D.D., is to be special preacher at St. Mark's Church, Berkeley, Calif., from October 28th to December 9th.

THE Rev. PHILIP A. H. BROWN, New York, on account of ill health, has been given a leave of absence. Letters addressed to him in care of St. John's Chapel, Varick St., New York City, will be forwarded.

THE Rt. Rev. WM. M. BROWN, D.D., Bishop of Arkansas, has returned to his diocese, and may be addressed at 1222 Scott Street, Little Rock, Ark.

THE Rev. CHARLES S. BURCH, rector of St. Andrew's Church, Richmond, N. Y., has returned from a two months' trip abroad and resumed his duties in his parish.

THE address of the Rev. FRED T. DATSON is changed from Ontonagon, Mich., to Iron Mountain, Mich.

THE Rev. ARTHUR J. FIDLER, M.A., who succeeded the Rev. Dr. J. Pitt Lewis as rector of Grace Church, Toronto, may be addressed at 8 Order Street, Toronto, Can.

THE Rev. ARTHUR GORTER has entered upon his duties as rector of St. Paul's, La Porte, Ind., diocese of Michigan City.

THE Rev. W. S. HOWARD has declined the call to become Archdeacon of Missouri.

THE Rev. W. E. JOHNSON has resigned as rector of the Church of the Redeemer, New York City, and accepted the rectorship of St. Mary the Virgin, Chappaqua, N. Y.

THE Rev. J. H. JUDASCHKE has been placed in charge of St. Mark's Church, Jonesboro, Ark. His address is St. Mark's Rectory, Jonesboro.

THE Rev. SCOTT KIDDER has resigned the rectorship of St. Alban's Church, Danielson, Conn., and removed to Baltimore.

THE address of the Rev. GILBERT W. LAIDLAW, associate rector of St. Paul's Church, is changed from 5006 Washington Ave., to 223 54th St. E., Chicago.

THE Rev. W. B. MCPHERSON, late of Baltimore, Md., has entered upon his duties as Dean of the Arkansas Theological School.

THE address of the Rev. WALTER A. MITCHELL is changed from Mechanicsville, Md., to 3014 Q Street, N. W., Washington, D. C.

THE Rev. G. MOSLEY MURRAY, rector of Grace Church, Elk Ridge, Md., has been appointed general missionary of the diocese and will assume work in November.

THE address of the Rev. HERMAN PAGE, D.D., rector of St. Paul's Church, is changed from 5006 Washington Ave., Chicago, to 5036 Washington Ave.

THE Rev. SAMUEL G. PORTER of Gainesville, Texas, has accepted a call to Trinity Church, Marshall, Tex., and will enter upon his new work, November 25th.

THE Rev. J. A. M. RICHEY has accepted a call to the new parish of All Saints, San Diego, Calif., and will commence his work, October 28th.

THE Rev. GEORGE A. ROBSON of Bridgeport, Conn., has entered upon his new work at St. Paul's Church, Lansing, Mich.

THE Rev. CARL F. RUGE of Tomah, Wis., has been appointed to succeed the Rev. L. M. Wilkins at St. John's Church, Chico, Calif.

THE Rev. ELMER N. SCHMUCK of New Ulm, Minn., has accepted a call to the rectorship of St. Paul's parish, Owatonna, Minn., and will assume charge about November 1st.

THE Rev. ALFRED J. WILDER has resigned the rectorship of Heavenly Rest Church, Springfield, Ohio.

THE address of the Rev. W. WYLLIE is changed from Raton, New Mexico, to The Rectory, St. Mary's, Camden, Co., Ga.

### ORDINATIONS.

#### DEACONS.

WASHINGTON.—On St. Luke's day, in St. Paul's Church, Washington, the Bishop of the diocese, the Rt. Rev. Henry Y. Satterlee, D.D., ordained to the diaconate, Messrs. CHARLES HOLMEAD, EDWARD DOUSE, and Mr. VON SOO (the two latter, colored men). Mr. Holmead was presented by the Rev. Dr. Harding, rector of St. Paul's Church, whose assistant he will become. Messrs. Douse and Von Soo were presented by the Rev. Oscar Mitchell. Mr. Douse is in charge of the mission at Fort Reno in St. Alban's parish. Mr. Von Soo is in charge of St. Monica's chapel, in South Washington. The sermon was preached by the Rev. Dr. Harding.

### DIED.

IRISH.—Entered into life eternal, September 10, 1906, at El Toro, Calif., MYRTLE KATHLEEN GERTRUDE, only child of Edwin Aubrey and Amy Gertrude IRISH, and granddaughter of the Rev. E. J. H. Van Deerlin, D.D., aged 1 year and 10 months.

KEELER.—Entered into rest, October 17, 1906, at Tomahawk, Wis., IDA MARY DONNELLY, wife of the Rev. FLOYD KEELER, aged 28 years 1 month and 6 days.

### IN MEMORIAM.

#### THE REV. HARVEY ORRIN JUDD.

Resolutions passed by the Columbia (S. C.) Convocation:

WHEREAS, It has pleased Almighty God, since the last meeting of this Convocation, to remove from the scene of his earthly labors our esteemed and beloved brother, the late Rev. HARVEY ORRIN JUDD, and

WHEREAS, We feel that in his death the Church Militant has been deprived of a faithful and true soldier, a zealous and unselfish servant, and we, of a conscientious, able, self-sacrificing, and noble fellow-laborer in the Lord's vineyard; therefore be it resolved by the Columbia Convocation:

1st. That while we humbly bow to the will of "Him that doeth all things well," yet we mourn the loss of comradeship of our deceased brother, and remember with gratitude to the Heavenly Father the faith, virtue, and godly zeal manifested in this choice vessel of His grace and truth.

2d. That a page in our minute-book be dedicated to his memory.

3d. That a copy of this preamble and these resolutions be sent by the secretary to the family of our departed friend and brother, and to *The Diocese*, and the four general Church papers of this country for publication.

#### EDWARD COOK CLAY.

On the 2d of September, 1906, entered into life eternal, EDWARD COOK CLAY, for many years a devout communicant and vestryman of St. Clement's Church, Philadelphia.

Devoted to the Catholic Church, Mr. Clay believed with all his heart the "Faith once de-

livered unto the saints," and continually manifested in his life and conversation those Christian graces which, through that faith, were bestowed upon him.

The rector, wardens, and vestry of St. Clement's parish desire to record their deep appreciation of the singular beauty of his character, the purity of his life, his unswerving loyalty, and his untiring zeal in the performance of any duty laid upon him, and they humbly commend his soul to the keeping of that divine Lord, whom while on earth he acknowledged as his God and his Redeemer. May he rest in peace. Amen.

CHARLES S. HUTCHINSON,  
Rector.

GREVILLE E. FRYER,  
S. MCKEAN BAYARD,  
Wardens—Committee.

Philadelphia, 9 October, 1906.

### CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death Notices are inserted free. Memorial matter, 2 cts. per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cts. per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

### WANTED.

#### POSITIONS WANTED.

**PRIEST** (G. T. S.), doing successful Mission work in Western Diocese, desires Parish in East. Reason, opportunity for wider study. Loyal Churchman. Energetic. Address, EXPANSION, LIVING CHURCH, Milwaukee.

**ORGANIST AND CHOIRMASTER** (communicant, good references) desires position, November. Ten years' experience in English Church. Address: A. R. C. O., care LIVING CHURCH.

**ORGANIST-CHOIRMASTER** of Eastern city church desires change. Thoroughly qualified man, of high personal character and musical ability; fine player, successful trainer of boys' voices and mixed chorus. Former pupil of the late Sir John Stainer, M.A., Mus.Doc., Oxon. First-class testimonials. Good organ and salary essential. Address: "GRADUATE," LIVING CHURCH, Milwaukee.

**ORGANIST AND CHOIRMASTER**, high standing, desires position. Communicant. Cathedral trained, fine disciplinarian, excellent choir trainer. References and testimonials. LINTON, 60 Morgan Street, Buffalo.

#### POSITIONS OFFERED.

**WANTED**—A Priest, with some experience in teaching, to act as tutor to a lad and rector of a small parish near Wilmington. Apply immediately, with references, etc., to the BISHOP OF DELAWARE, Wilmington.

### PARISH AND CHURCH.

**INDIANAPOLIS VESTMENT BAG**—\$2.50. Best at any price. 1518 Park Avenue, Indianapolis.

**ORGAN BUILDING AND RECONSTRUCTION.** Mr. Felix Lamond, organist of Trinity Chapel, and Music Editor of *The Churchman*, is prepared to give expert advice to music committees and others who may be purchasing organs. Address: 16 West 26th St., New York.

**PIPE ORGANS.**—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

**ORGANS.**—If you require an organ for church, school, or home, write to HINNES ORGAN COMPANY, PEKIN, ILLINOIS, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.



## UNLEAVENED BREAD.

**C**OMMUNION BREADS and Scored Sheets. Circular on application. Address: Miss A. G. BLOOMER, Montrose, N. Y.

## ERBEN ORGAN FOR SALE.

**T**HE VESTRY, intending to purchase a new and larger organ for St. Paul's Church, Richmond, Va., offers for sale their present three-manual Organ, containing thirty speaking stops, etc. For further particulars address: Wm. C. BENTLEY, Chairman of Committee, Box 285, Richmond, Va.

## CLERICAL REGISTRY.

**P**OSITIONS SECURED FOR QUALIFIED Clergymen. Write for circulars to the CLERICAL REGISTRY, 136 Fifth Avenue, New York, conducted by The JOHN E. WEBSTER CO. Established April, 1904.

## CHOIR EXCHANGE.

**O**RGANISTS AND SINGERS can readily find Church positions in various parts of the country at salaries up to about \$1,500, by subscribing to the JOHN E. WEBSTER CO.'S CHOIR EXCHANGE, 136 Fifth Avenue, New York. Vacancies always available. Circular on application.

## CHURCH EMBROIDERY.

**S**T. MARGARET'S SCHOOL OF EMBROIDERY, 17 Louisburg Square, Boston, Mass. Orders taken for every description of Church Vestments, Altar Linen, Surplices, etc. Work prepared. Address, SISTER THERESA.

## APPEALS.

**MUCH IN NEED OF AN EPISCOPAL CHURCH, BASIC CITY, VA.**

We are very much in need of an Episcopal Church in Basic City, Virginia. We own the lots, but lack funds for our church building. Please send us twenty-five cents for this purpose. If so, you will receive your reward and the thanks of our little flock. Remit to W. H. PAGE, Secretary and Treasurer, Basic City, Virginia. Reference, the Bishop of Southern Virginia.

## NOTICE.

## THE BOARD OF MISSIONS

is the Church's executive body for carrying on its missionary work.

The Church is aided in 39 home Dioceses, in 18 domestic missionary Districts, and in 8 foreign missionary Districts.

\$850,000 are needed to meet the appropriations this year.

Full particulars about the Church's Mission can be had from

A. S. LLOYD, General Secretary,  
281 Fourth Avenue, New York.

GEORGE C. THOMAS, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE SPIRIT OF MISSIONS \$1.00 a year.

## INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information and Purchasing Agency is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchases is offered.

## BOOKS RECEIVED.

EATON & MAINS. New York.

*Chunda*. A Story of the Navajos. By Horatio Oliver Ladd. Price, \$1.25.

THE CENTURY CO. New York.

*The Boys' Life of Abraham Lincoln*. By Helen Nicolay. With Illustrations by Jay Hamblidge and Others. Price, \$1.50.

*The Crimson Sweater*. By Ralph Henry Barbour, author of *The Half-Back*. For the Honor of the School, etc. With Illustrations by C. M. Relyea. Price, \$1.50.

*In the Days of the Comet*. By H. G. Wells, author of *A Modern Utopia*, *The Sea Lady*, and *Love and Mr. Leicisham*. Price, \$1.50.

*Lincoln, the Lawyer*. By Frederick Trevor Hill, author of *The Case and Exceptions*, *The Accomplish*, etc. Price, \$2.00.

*Queen Silver-Bell*. By Frances Hodgson Burnett, author of *Little Lord Fauntleroy*.

DANA ESTES CO. Boston.

*The Piccolo*. By Laura E. Richards, author of *The Hardy Gurdy*, *Captain January*, *Queen Hildegrade*, etc.

RICHARD G. BADGER. Boston.

*Aunt Sarah, A Mother of New England*. By Agnes Louise Pratt, author of *The Looms of Fate*, *Oakwood*, and *The City Beyond*.

*What's Next; or, Shall a Man Live Again?* The great question answered by two hundred living Americans of prominence in politics; in the army and navy; in science, art, music, and literature; in the mercantile world; in the professions; and in the chairs of Universities. An express from secular life only (the views of all clergymen being excluded). Compiled by Clara Spalding Ellis.

*City Songs and Country Carols*. By Thomas F. Bortor.

E. P. DUTTON & CO. New York.

*Saint Bernadine of Siena*. By Paul Thureau-Dangin of the French Academy. Translated by Baroness G. Von Hugel. Price, \$1.50.

*The History of the Papacy in the XIXth Century*. By Dr. Fredrik Nielsen, Bishop of Aalborg, and formerly Professor of Ecclesiastical History in the University of Copenhagen. Translated under the Direction of Arthur James Mason, D.D., Master of Pembroke College, Cambridge. Vol. I. Introduction, Plus VII. Vol. II, Leo XII. to Plus IX. Price, \$7.50 net.

LONGMANS, GREEN & CO. New York.

*The Orange Fairy Book*. Edited by Andrew Lang. With Eight Coloured Plates and Numerous Illustrations by H. J. Ford. Price, \$1.60.

CHARLES SCRIBNER'S SONS. New York.

*A Little Book of Bores*. By Oliver Herford. With Pictures by the Author. Price, \$1.00.

*On Newfoundland River*. By Thomas Nelson Page. Illustrated. Price, \$1.50.

*By Italian Seas*. By Ernest C. Peixotto. Illustrations by the author. Price, \$2.50 net.

*Old Crook Days*. By George W. Cable. With Illustrations by Albert Herter. Price, \$2.50.

*Truegate of Mogador and Other Cedar-ton Folks*. By Sewell Ford, author of *Horses Nine*, etc. Illustrated. Price, \$1.50.

A. C. McCLURG & CO. Chicago.

*The Religion of Cheerfulness*. By Sara A. Hubbard.

*Ridolfo*. The Coming of the Dawn. A Tale of the Renaissance. By Egerton R. Williams, Jr., author of *The Hill Towns of Italy*. With Illustrations in Color by Joseph G. Leyendecker. Price, \$1.50.

HOUGHTON, MIFFLIN & CO. Boston.

*Friends on the Shelf*. By Bradford Torrey. Price, \$1.25.

*Through Man to God*. By George A. Gordon, Minister of the Old South Church, Boston. Price, \$1.50 net.

SKEFFINGTON & SON. London.

*The Little Sermon Book*. Sixty-four Short Sermons for the Sundays and Chief Holy Days of the Christian Year, with Blank Leaves for MS. Additions. By an Oxford MA. Price, \$1.00.

IMPORTED BY THOMAS WHITTAKER. New York.

*One Hundred Miniature Sermons*. Being A Very Full Outline Sermon on the Epistles and Gospels for all the Sundays. Holy Days, and Saints' Days of the Christian Year. By the Rev. Alfred G. Mortimer, D.D., Rector of St. Mark's, Philadelphia; author of *The Church's Lessons for the Christian Year*, *It Ringeth to Evensong*, etc. Part I. Price, \$1.00.

J. B. LIPPINCOTT CO. Philadelphia.

*No Friend Like a Sister*. By Rosa Nouchette Carey, author of *Nellie's Memories*, *The Household of Peter*, etc.

*The Happy-Go-Lucky*, or *Leaves From the Life of a Good-for-Nothing*. Translated from the German of Joseph Freiherr Von Elchen-

dorff by Mrs. A. L. Wister. With Illustrations in Color and Tint by Philipp Grot Johann and Professor Edmund Kanoldt, and Marginal Drawings by Eva Nagel Wolf.

LITTLE, BROWN & CO. Boston.

*Old-Home Day at Hazeltown*. By A. G. Plympton, author of *Dear Daughter Dorothy*, *The Schoolhouse in the Woods*, etc. Illustrated by Clara E. Atwood. Price, \$1.25.

*The Silver Crown*. Another Book of Fables. By Laura E. Richards, author of *Captain January*, *The Golden Windows*, etc. Price, \$1.25.

*Elinor's College Career*. By Julia A. Schwartz, author of *Vassar Studies*, *Wilderness Babies*, etc. In Four Parts. Illustrated by Ellen Wetherald Ahrens. Price, \$1.50.

*Brenda's Ward*. A Sequel to *Amy in Acadia*. By Helen Leah Reed, author of *The Brenda Books*, *Irma and Nap*, *Amy in Acadia*, etc. Illustrated from Drawings by Frank T. Merrill. Price \$1.50.

*Betty Baird*. By Anna Hamlin Welkel. With Illustrations from Drawings by Ethel Pennewill Brown. Price, \$1.50.

*The Impersonator*. By Mary Imlay Taylor, author of *My Lady Clancarty*, etc. Illustrated by Ch. Grunwald. Price, \$1.50.

*The Dragon Painter*. By Mary McNeil Fenollosa (Sidney McCall), author of *The Breath of the Gods and Truth Dexter*. With six full-page Illustrations by Gertrude McDaniel. Price, \$1.50.

## PAMPHLETS.

*The Joy of Books*. A Few Expressions of Appreciation of the Value and Pleasure of Good Books. With some Incidental Mention of the New Publications of the American Unitarian Association. Issued in the Autumn of 1906, at Boston.

## A SUNDAY SCHOOL HAND BOOK.\*

A practical Sunday School handbook for clerical or lay workers.

Thirty-five years of Church work as Sunday School teacher, clergyman, professor of Religious Pedagogy, etc., have admirably fitted Dr. Butler to compile this volume. The chapter on Child Nature is a most logical and scholarly discussion of that period so full of hope and fear between the age of impulse and the age of decision. The organization and administration of Sunday School work set forth by Dr. Butler may well be adopted in any parish. The chapters on instruction of the grades from Primary to Bible class are represented in a concise, Churchman-like manner, full of practical help and illustration. A book that every Churchman interested in Sunday School work should own and read not once, but many times.—*Cathedral Chimes* (Omaha).

\* *The Churchman's Manual of Methods in Sunday Schools*. By Alford Butler, D.D. The Young Churchman Co., Milwaukee. Price, \$1.00 net. Postage 8 cts.

IN A RECENTLY published volume relating to Robert Louis Stevenson, there is printed a page from his diary concerning his experience with American breakfast forms. How to eat his soft-boiled egg utterly discomfited him. He had never seen an egg eaten save in one way, and that was by resting the egg upon its tiny stand, and then, after chipping off the top, scooping out its contents with a spoon. We were not a little gratified to learn that children around the table giggled at his attempt to use an American "egg cup" because children giggled at us when we had our first unforgettable encounter with an English egg stand in London. England and America may indorse each other's paper in the markets of the world and fight side by side under the walls of Peking, but never till the crack of doom will one admit that the other knows how to eat an egg! Never, never.—*The Interior*.



# THE CHURCH AT WORK

## TRINITY CHURCH, PORTLAND, OREG., CONSECRATED.

THE consecration of Trinity Church, Portland, was the first diocesan act of the new Bishop of Oregon. He arrived in Portland on the morning of the 14th, the consecration taking place at eleven o'clock. As was to be expected the church was crowded for the service. Dr. Morrison, rector of the parish, introduced the Bishop to the congregation, saying: "We want him to know that this congregation has but one purpose in its readiness to stand by him in the new work which he has so auspiciously undertaken."

The usual service of the consecration of a church followed. Bishop Seadding prefaced his sermon with the following:

"On the day of my consecration, the diocese of Oregon and I took each other into a life-long relationship, for better or for worse. I belong to you, brethren, and you to me. Let us work together. I glory with you in the achievements of the great Bishop Scott and the consecrated Bishop Morris, but I cannot be a Bishop Scott nor a Bishop Morris. I can be but myself.

"I come to you with great good will and affection, thankful for the confidence which, through the operation of the Holy Ghost, caused you to choose me. I have no policy, nor preconceived opinions or prejudices. I desire to see things for myself, with my own eyes, and to take time to form my judgments."

## PROGRAMME FOURTH MISSIONARY DEPARTMENT CONFERENCE.

THE conference is to be held at Columbia, S. C. The following is the programme:

### TUESDAY, NOVEMBER 6.

8 P.M.—Opening services in Trinity Church; short address of welcome by the Bishop of the diocese and the two following addresses: "The American Episcopal Church and Its Place in the Life of the Nation," by Rev. C. B. Wilmer, D.D., rector of St. Luke's Church, Atlanta; "The American Episcopal Church and Its Present and Future Work for the Nation," Right Rev. C. K. Nelson, D.D., Bishop of Georgia.

### WEDNESDAY, NOVEMBER 7.

7:30 A.M.—Celebration of the Holy Communion in Trinity and Good Shepherd Churches, the celebrants to be appointed by the Bishop.

10:30 A.M., at Craven Hall, a short missionary service and the following addresses: "The Necessary Elements in the Home Church for the Successful Prosecution of the Church's Missionary Work Abroad"—

(a) "The Minister's Essential Relation," Rev. James G. Glass, rector Grace Church, Anniston, Ala.

(b) "Latent Resources of Laymen," Hon. R. P. Hobson of Alabama. (Provisional.)

(c) "The Effective Use of Missionary Literature," Rev. Matthew Brewster, D.D., rector of Christ Church, Mobile, Ala.

(d) "The Vital Relation of Intercessory Prayer," Right Rev. Theo. D. Bratton, D.D., Bishop of Mississippi.

(Addresses limited to 15 minutes each, followed by general discussion.)

4 P.M.—"The Bishops' Session."—Short service and addresses by all the Bishops of the department upon conditions and needs within their respective dioceses and districts.

6 to 8 P.M.—The Columbia Chamber of Commerce entertains the Bishops and delegates at a reception in the Capitol building of South Carolina.

8:30 P.M.—Missionary service at the Church of the Good Shepherd and addresses upon:

(a) "What Should be the Church's Inspiration in Her Influence on Heathen Civilization?" Rev. Josiah B. Perry, rector Trinity Church, Natchez, Miss.

(b) "Particularly as Illustrated in Japan," Rev. J. Lindsay Patton, for fifteen years an active missionary in Japan.

### THURSDAY, NOVEMBER 8.

7:30 A.M.—Celebration of the Holy Communion in the Good Shepherd and Trinity Churches, celebrants to be appointed by the Bishop.

10:30 A.M.—Short service in Craven Hall. General Subject, "The Church in the Fourth Department and the Board of Missions: How They Can Mutually Help," Mr. John W. Wood, New York.

(a) "In Church Extension," Rev. P. H. Whaley, D.D., rector of Christ Church, Pensacola, Fla.

(b) "In Enlisting the Coöperation of Clergy and Laity," Rev. F. A. Brown, Christ Church, Savannah, Ga.

(c) "In Training the Young," Rev. W. N. Claybrook, Huntsville, Ala.

(d) "In Securing Interest in Missionary Thank Offering," Right Rev. Edwin G. Weed, Bishop of Florida.

(e) "In Furthering the Laymen's Forward Movement," Captain W. N. Hawks, Atlanta, Ga.

4 P.M.—"Some Needs and Opportunities"—

(1) At Home. (a) "As Illustrated in Southern Florida," Rev. L. A. Spencer, Orlando. (b) "As Illustrated Among Mill Operatives of the South," Hon. Jos. F. Johnson, Birmingham, Ala.

(2) Abroad. (a) "As Illustrated in Porto Rico and Cuba," Bishop Van Buren of Porto Rico or Mr. John W. Wood of New York. (b) "As Illustrated in China," Rev. B. L. Ancell, China.

8:30 P.M.—Final meeting in opera house. Music to be furnished by a choir of about 150 voices. Popular missionary singing and short service and addresses.

(a) "The Spirit That Comes Toward Missions," Rev. R. W. Barnwell, Petersburg, Va.

(b) "The Church's Gift and Its Return in Missionary Endeavor," Rev. R. W. Patton, Department Secretary.

It is possible that Bishop Gailor of Tennessee will speak at this final meeting.

## CENTENNIAL OF CHRIST CHURCH, BETHLEHEM, CONN.

THE ONE HUNDRETH anniversary of the founding of Christ Church, Bethlehem, Conn., was celebrated on the 14-16th insts. The Bishop of the diocese and many of the clergy participated. The historical data as to the organization of the parish is as follows:

In 1806, when the Rev. Daniel Burhaus, D.D., was rector of the old church at Newtown, the first steps were taken toward the organization of a parish in what was then called the town of "Bethlem." The exact date of the meeting is not known, but an entry in the parish register says that it was held in the house of Samuel Bloss, Carmel Hill. In a volume of manuscript sermons collected by Dr. Burhaus, and still in existence, is one on "Redemption and Free Grace," on the back of which is recorded that it was preached at Bethlem, January 22, 1807. It was not until March 13th, 1807, however, that, in response to a petition signed by 18 names, David Bellamy, justice of the peace, gave to Daniel Skidmore the necessary war-

rant for holding a legal meeting to organize a parish of the Episcopal Church. This meeting was held on March 30th, 1807, at the house of Amos Lake, which stood a short distance north of the present site of Royal B. Lake's house, and it is from this meeting that the parish dates its legal and corporate existence.

On Sunday the minister in charge (the Rev. Sidney H. Dixon), gave an historical address, and on Tuesday, Dean Hart gave a more extended historical sermon. The Bishop of the diocese was the preacher on Monday.

## PURSE PRESENTED TO THE REV. L. E. DANIELS.

GRATIFYING PROSPERITY was emphasized in the observance of the fourth anniversary of the Rev. Louis E. Daniels' pastorate of Calvary Church, Toledo, Ohio, last Sunday. The parish is free of debt, and the income is sufficient to obviate the necessity of contracting financial obligations. As a slight token of their esteem and their appreciation of his faithful work among them, the members of the congregation presented Mr. Daniels a substantial purse. The outlook of the parish is regarded as very hopeful. An anniversary service was also held in St. Paul's Church, Maumee, of which Mr. Daniels is also in charge. This church has just awarded the contract for renewing its pipe organ.

## Y. M. C. A. PRESIDENT REPUDIATES BISHOP WILLIAMS' VIEWS.

A LONDON cablegram to the New York Sun reads as follows:

"LONDON, Oct. 12.—A correspondent recently called the attention of Lord Kinnaid, president of the National Council of the Young Men's Christian Association, to a report of the speech of Bishop Williams of Michigan before the members of the American branch, in which the Bishop is alleged to have declared that the Bible is not the Word of God and that mischief has been done in asserting that it is such. In reply Lord Kinnaid said: 'I am much pained by your communication and will make inquiries into the matter.'

"The correspondent has suggested that in the event of it being proved that Bishop Williams had been correctly reported the Y. M. C. A. should officially express its indignation that any prelate should make the statements attributed to him and warn members against the acceptance of such anti-Christian views."

It is significant that Lord Kinnaid's comments are not based upon any misrepresentation of the Bishop's position, but upon an adequate report of what he said.

## INTERCESSION DAY IN LOUISVILLE.

INTERCESSION DAY for Sunday Schools was observed in Louisville, Ky., with a celebration at the Cathedral with special intention for Sunday Schools at 7:30 A.M., and a reunion of all the schools of the city parishes in St. Paul's Church in the afternoon. The large building was filled with pupils and teachers, who listened attentively to an interesting and instructive address by the Bishop of the diocese.

The next night a meeting of Sunday School workers was held at the Cathedral, with several addresses and a general discussion. These meetings are arousing much interest, and it is hoped will render the Sunday School work more effective.



### TRINITY CHURCH, TOLEDO.

THE COMPLETEST parish house in the Middle West, or in truth outside of New York City is what Trinity Church of Toledo can claim for itself, and "Old" Trinity is in beautiful new guise.

Trinity has preformed what a year ago its own parishioners would have declared a miracle. It has purchased a rectory at a cost of \$22,000; it has refurnished and redecorated the church proper, thus necessitating an outlay of \$12,000; and for \$20,000 has built a splendid parish house. To show that Trinity has passed its day of small things, is the fact that its vestrymen this year took up the largest Easter offering in the United States. All this has been accomplished in 8 months, Dr. Cyrus Townsend Brady having assumed the rectorate of Trinity on September 7th, 1905. By May 1st, this year, all the money was raised.

Beginning on the 14th inst, there was a full festival week given in the opening of the parish house and the renovated church. The Bishop of Delaware was the preacher Sunday morning, and the Bishop of Kansas City in the evening, both former rectors. On Tuesday night the Bishop of Ohio was the preacher, and pronounced the service of blessing on the parish house. The week was full of services with many addresses, receptions etc.

### THE MEN'S THANK OFFERING.

PHILADELPHIA deserves the credit for the inauguration of the Men's Thank Offering, and Mr. Geo. W. Pepper is the moving spirit. Great enthusiasm has been created throughout the diocese of Pennsylvania, and great results are sure to follow.

The next meeting of the Church Club will be held on Monday night, October 22nd. There will be an address on the Missionary Thank Offering Movement by the recently chosen Bishop Coadjutor of Southern Virginia, the Rt. Rev. Beverly D. Tucker, D.D.

It is expected that this will serve as an opening of an active campaign throughout the dioceses on behalf of the men's movement for missions.

All the chairmen and secretaries of the parochial committees of each church will be the guests of the Church Club on that evening.

This meeting will be followed by a Men's Mass Meeting in the interest of the same offering at the Academy of Music on Thursday night, November 8th, 8 P. M.

It is intended to make this a big diocesan rally in the interest of what has become one of the most significant movements in the Episcopal Church for many years past. Bishop Whitaker will be the presiding officer. The Rt. Rev. Charles P. Anderson, D.D., LL.D., Bishop of Chicago, the Rt. Rev. D. H. Greer, D.D., LL.D., Bishop Coadjutor of New York and George W. Pepper, Esq. of Philadelphia will be speakers. A united surplised choir will render the music.

It is to be hoped that the enthusiasm of head-quarters will extend throughout the whole Church, till the men of the Church everywhere will realize the importance and benefit of coöperation in the movement.

### DIOCESAN COMMITTEE WORKING ON DIVISION.

THE COMMITTEE appointed at the last diocesan convention of Pittsburgh to forward the project for the division of the diocese met in Christ Church parish house, Oil City, October 16th. Organization was effected by the election of the Rev. John Dows Hills, of Oil City, as chairman; the Rev. Thomas E. Swan of Corry, as secretary; and Mr. William J. Mullins, of Franklin, as treasurer. After thorough discussion of the question of division, the Rev. John M. McGann, of Erie, was asked to act as the

committee's representative to present the matter to the several parishes of the Northern Convocation at public services. The need of division being unquestioned, the matter of financing the new diocese is the only one before the committee. It is hoped and expected to carry it to a successful issue.

### CORNERSTONE LAID.

SUNDAY, October 14th, the foundation-stone of the new church for St. John's mission, College Park, Marietta, Ga., was laid by the Bishop of the diocese. There were present the Rev. W. J. Moody, diocesan evangelist, in charge of the mission, and the Rev. J. J. P. Perry, rector of the Church of the Incarnation, Atlanta, and Mr. Charles Weller, lay leader of the mission, who read the list of articles deposited in the stone. The proceedings were saddened by the fact that Mr. Weller had lost that morning his youngest child, an infant of a few days old. The funeral took place directly after the laying of the stone, being conducted by the Bishop and Mr. Moody.

College Park is a growing suburb nine miles from Atlanta, with which it is connected by a car line; it is the site of a Baptist college and a Methodist school, and the population is chiefly sectarian.

The new church is expected to be ready for use by the winter. It will be cruciform in shape, erected of artificial stone, but at present only the western portion of the nave, 40 x 24, will be built, the east wall being temporary so as to allow of removal and the completion of the building at a later date.

### CONGRATULATES THE GENERAL SEMINARY.

ON THE EVENING of Wednesday, October 17th, 1906, at the stated monthly meeting of Christus Consolator Ward of the Confraternity of the Blessed Sacrament of the Body and Blood of Christ, held in the guild room of the parish building of Calvary Church, 41st Street, Philadelphia, the following was passed:

"WHEREAS, This Ward is made aware, through both the secular and religious press (Philadelphia *Bulletin* and Milwaukee *LIVING CHURCH*) of the General Theological Seminary having begun the establishment of the daily Mass at its Chapel's Altar; therefore, be it and it is hereby

"Resolved, That the Rev. Dean Robbins be wished God speed in his excellent practice and good example to the students at this, the General Seminary, of our American branch of the Catholic Church; and furthermore, be it and it is hereby

"Resolved, That the Secretary of this Ward be and she is hereby directed to send, —as soon as practicable— a copy of these Resolutions to the said Dean of the General Theological Seminary, the Very Rev. Wilford L. Robbins, D. D., Chelsea Square, New York City."

### CONFERENCE OF CHURCH WORKERS AMONG THE NEGRO RACE.

THE 22D ANNUAL conference of Church Workers Among Colored People assembled at St. James' Church, Baltimore, on October 16-19. Delegates were present from all parts of the country as far west as Arkansas and as far south as Florida, about 50 being officially present.

The Bishop of Maryland presided at the first meeting and made an impressive address of welcome. He referred to the progress the colored race had made in the diocese during his bishopric and the many obstacles that consistently confront them.

The Rev. Dr. George F. Bragg, Jr., the rector of St. James', made an address of welcome, in which he referred to the origin of the Church among the colored race and the founding of the church of which he is rector,

two years later. His church celebrated its 60th anniversary only a short time ago.

The Rev. Dr. Carl E. Grammer of Philadelphia, president of the conference, responded in a pleasing way to both the address of the Bishop and of the rector.

The colored clergy were quite pronounced in their desire for colored Bishops, and the discussion of this question consumed most of the time.

The following officers were elected: President, the Rev. Henry L. Phillips of Philadelphia; Vice-President, the Rev. Edmund R. Bennett of Wilmington, N. C.; Secretary, the Rev. George F. Bragg of Baltimore; Treasurer, Mr. James T. Bradford of Baltimore; Necrologist, the Rev. Eugene L. Henderson of New Haven, Conn.

### NEW CHURCH PROPOSED AT BETHEL, CONN.

IT IS ANNOUNCED that St. Thomas' parish, Bethel, has decided to erect a new church. It has been under consideration of recent years, and will be undertaken this fall. It will be of stone, to replace the frame structure, in use for many years. The Rev. Matthew P. Bowie, has lately entered upon the rectorship.

### FIFTH MISSIONARY DEPARTMENT.

THE ADVANCE PROGRAMME of the fourth Conference of the Laymen's Forward Movement in the Fifth Missionary Department, to be held in Cincinnati, Ohio, on November 18-20th, is as follows:

Sunday, November 18th.—Morning and evening, missionary services in all local churches.

Monday, November 19th.—Morning, meeting of the Governing Committee. Noon, luncheon by Local Committee to Governing Committee and speakers.

Afternoon, first business session of Conference. Addresses and discussion. Evening, banquet by the Episcopal Church Club of Cincinnati.

Tuesday, November 20th.—Early Celebration. Morning, business session of Conference. Noon, ladies luncheon to delegates. Afternoon, business session of Conference. Evening, mass missionary meeting.

### LAYING OF A FOUNDATION STONE.

ON HOLY CROSS DAY, his Lordship the Bishop of Antigua, Walter Farrar, D.D., laid the foundation stone of the mission Church of the Holy Cross, at Upper Love, in the parish of St. Paul, St. Croix, Danish West Indies.

The service began at 4:30 P. M., with the hymn "The Church's One Foundation," during which the Bishop, clergy, and chief laymen marched in procession round the site, the Rev. Mr. Vanier bearing the processional cross and the Rev. Mr. Watson the pastoral staff.

St. Croix is an island about 22 miles long by six miles wide. Being Danish, the State Church is of course Lutheran. The Roman Catholics and Moravians are also established, but the Church of England has always had the greatest number of adherents. There are only two parishes, which roughly divide the island into two halves, containing one church each, St. John's in the capital, Christiansted, and St. Paul's in the southwest seaport, Frederiksted. Each parish has roughly an area of about 40 square miles, and their two churches are nearly 15 miles apart. The site of the new church now building is seven miles from its mother church of St. Paul's and within easy reach of some of the largest and most remote sugar estates of the parish. The cost is estimated at \$5,000, \$1,250 of which it is hoped to defray by free labor, e.g., digging out the foundation, carting cement, stones, and lum-



ber, and one day's free labor in each week from the workmen employed.

The S. P. C. K. has made a grant of £70, and the parishioners are making praiseworthy efforts to meet the rest, \$1,000 being already collected.

The building will be of concrete throughout, and the wooden portions—roof, seats, etc., will be of Demerara crabwood, the roof will be shingled with Demerara wallaba shingles. It is also hoped that most of the furniture will be made of ornamental woods. St. Paul's, the parish church, dates from 1812, and has had an interesting history. It numbers among its rectors, the Rev. Flavel S. Mines, author of *A Presbyterian Clergyman Looking for the Church*.

Any aid in procuring the necessary church furniture will be thankfully received and acknowledged. All teaching is on strict Church lines.

#### MEMORIAL TABLET TO RECTOR.

A MASSIVE bronze tablet, mounted on a marble back, has been erected in St. James' Church, Chicago, by the parish. The inscription, which tells the full story, is as follows:

THIS TABLET IS ERECTED BY  
ST. JAMES'S PARISH

In recognition of a Gift made by  
LOUISE DE KOVEN BOWEN  
On its Seventieth Anniversary.  
November 20, 1904,  
Whereby the Parish was freed  
from all debt.

This Gift was made  
In Loving Memory of her Mother,  
HELEN HADDUCK DE KOVEN,  
For many years an active and devoted  
Communicant of this Church, and who  
entered into rest  
March 24, 1886.

The tablet was designed and made by  
Spaulding & Co.

#### DEATH OF A PRIEST.

THE REV. HENRY DIXON JONES, rector of the Church of the Redeemer, Pendleton, Oregon, died suddenly on the 18th inst. in Portland. The funeral services were held at his parish church in Pendleton. Mr. Jones was a Harvard man, taking his M.A. in 1882. He was ordained deacon by the Bishop of Rhode Island in 1889, and priest by the same Bishop (Clark) a year later. He had served as rector at Pontiac, R. I.; Media, Pa.; Church of the Intercession, New York City; Church of the Messiah, St. Paul, Minn.; St. Joseph, Mich., and rector of his last charge since 1904.

#### A NOTABLE ANNIVERSARY.

Tuesday, October 30th, will be the 140th anniversary of the opening of St. Paul's chapel, Trinity parish, New York, and the occasion will be observed by a week of services, and by a parish reception. The Holy Communion will be celebrated daily at 7:30 A. M., at 10:30 on the Sundays preceeding and following the anniversary, and at 12 noon on Thursday, All Saints' day. On Sunday, October 28th, at the 10:30 service, there will be an historical sermon by the vicar, the Rev. W. Montague Geer, M.A. At 12 noon on Tuesday, October 30th, the anniversary, there will be a special service of hymn singing, with an address by the Rev. Wm. T. Manning, S.T.D., vicar of St. Agnes' chapel, and assistant rector of the parish. On Wednesday and Friday the Litany will be said at 12:05 noon, with an address on Wednesday by the Rev. Leighton Parks, D.D., rector of St. Bartholomew's Church, New York, and on Friday by the Rev. J. Lewis Parks, D.D., rector of Calvary Church, New York. The Rev. Dr. Parks, the father of the above-named clergyman, was in pastoral charge, many years ago, of St. Paul's chapel. The anniversary services will close with a Sunday

School service on Sunday evening, November 4th, with a procession of the Sunday School and the Acolytes' Guild. The parish reception will take place on Tuesday evening, October 30th, in the parish building, 29 Vesey Street.

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#### EIGHTH DEPARTMENT MISSIONARY CONFERENCE.

THE MISSIONARY CONFERENCE of the Eighth Department will be held in the city of Little Rock, November 20th, 21st, and 22nd. The department secretary, the Rev. R. W. Patton, assisted by the local secretary, the Rev. J. H. Judaschke, have been making the necessary arrangements and the outlook for a successful conference is very bright.

The executive committee, composed of Messrs H. K. Cochran, H. M. Bennett, T. H. Bunch, Gordon N. Peay, and C. A. Pratt has concluded all preparations so far as the social side of the conference is concerned, and the Bishops and visiting delegates will be accorded a royal welcome.

On the Sunday night preceding the conference, November 18th, there will be a grand missionary rally at Trinity Cathedral, at which it is expected to have as the principal speakers, Bishop Gailor of Tennessee and Bishop Sessums of Louisiana.

On Tuesday, November 20th at 10 A. M. the delegates and local committee will meet at the Board of Trade, where they will be welcomed by Mr. George W. Rogers, the president of that organization. This will be followed by another meeting of welcome at the Business Men's League, when Mayor Lenon of Little Rock will address the visitors.

At 11:30 A. M. the visitors will take special cars for trolley ride over all the lines of the city, visiting at the same time our various churches, of which there are seven, finishing at the Country Club at one o'clock, where a luncheon will be served. After luncheon there will be impromptu talks and addresses.

The conference proper will be opened with a service in Christ Church on Tuesday night, over which the Bishop of the diocese will preside. Wednesday and Thursday will be entirely devoted in carrying out the programme prepared by the Domestic and Foreign Missionary Society.

The ladies of the various churches of the city will entertain the visiting clergy and laity with a luncheon at one o'clock on both days, which will be served in the Sunday School room of Christ Church.

On Wednesday night Bishop Peterkin of Virginia will deliver his lecture on "Work of the Church among Mountaineers," and on Thursday night the closing service will be held at Trinity Cathedral, Bishop Tuttle and Bishop Bratton of Mississippi being the principal speakers. The Domestic and Foreign Missionary Society will be represented by Mr. John W. Wood, the corresponding secretary, and the Rev. S. H. Littell of Shanghai, China. The Rev. Hiram R. Hulse will also be present and speak on behalf of the Missionary Thank Offering. Bishop Brooke of Oklahoma and Indian Territory, Bishop Kinsolving of Western Texas, Bishop Atwill of Kansas City, and the Rev. C. L. Arnold of Detroit, Michigan, will also be among the speakers.

#### SEVENTY-FIFTH ANNIVERSARY OF ST. JOHN'S, TROY, N. Y.

THE 75TH ANNIVERSARY of the founding of the parish of St. John's, Troy, and the restoration and redecoration of the church, which was damaged by fire a year ago, were celebrated by a series of services which began on Sunday, October 14th.

The beautiful edifice was crowded with worshippers, and the redecoration was especially noticeable, as the sunshine fell upon the gold-leaf of the arched ceiling and side

walls, and filtered through the colored glass of the memorial windows. The new organ, as it was played for the first time for a church service, was eminently satisfactory. Edward T. Johnston, the recently engaged organist, being at the keyboard. The processional hymn, "With One Consent," by Franc, was sung by the vested choir of thirty men and boys, who were followed into the church by the rector of the parish, the Rev. Henry Freeman, Rev. J. N. Mulford, D.D., and Rev. H. Ashton Henry of Wilmington, Del., with the Bishop of the diocese, Rt. Rev. William Crosswell Doane, whose voice was first heard in the baptistry in the office of benediction, for the decorations, which were the gift of Mr. and Mrs. Charles Tillinghast. Entering the nave of the church a second prayer was offered by the rector, who then, with the other members of the clergy, proceeded to the chancel, where the choir had sung the *introit*. The rector offered the prayer of benediction, and the restoration of this house of worship, as he turned from side to side, the chancel, the memorial windows had been the gifts of several members of the parish; the organ, which is the gift of B. Cluett for his son; the decorations of the chancel, a memorial to Miss Mary Cluett, sister; the open screen of the altar, the pavement, which are the gifts of the children of Mr. and Mrs. Charles Tillinghast, son, in memory of their parents.

The festival services began on Tuesday night, when addresses were given by Dr. Battershall, the Rev. J. N. Mulford, D.D., Chicago, who was rector of St. John's 25 years ago. The Rev. James H. Johnston, rector of the Church of the Ascension, Troy, was an assistant at St. John's in 1831, also made an address.

There were others of the diocesan clergy present.

#### DEATH OF THE REV. HENRY EDWARD NEWBEGIN.

THE REV. HENRY EDWARD NEWBEGIN, B.D., rector of St. John's Church, Bangor, Me., of whose illness mention was recently made in these columns, died at the Maine General Hospital, Portland, on Sunday morning, October 14th, of typhoid fever. Mr. Newbegin and his wife were both stricken with the disease early in September, while at Cushing's Island, Casco Bay, where they had been spending their vacation. For a time the case appeared to be progressing favorably, but for a week before the sufferer's death it had been felt that a recovery was doubtful. A funeral service was held at St. John's,

**ROYAL**  
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Bangor, on the following Tuesday, the Very Rev. F. L. Vernon, D.D., of Portland, a devoted friend of the deceased, officiating. The final rites were held at the chapel of the Massachusetts Cremation Society, Forest Hills, Boston, Mass. The Rev. Endicott Peabody, D.D., headmaster of the Groton School, Groton, Mass., read a portion of Scripture, and Bishop Lawrence read some prayers. There was a large attendance of the clergy.

Mr. Newbegin was born at Defiance, Ohio, November 25th, 1870, and was the son of Henry Newbegin, Esq., formerly of Maine, who survives him. He was graduated from Bowdoin College, Brunswick, Maine, of which institution his father was also an alumnus, in 1891, and having studied law at the Harvard Law School, began the practice of his profession at Defiance, Ohio. A year later, he concluded to study for the priesthood and entered the Cambridge (Mass.) Divinity School, from which he was graduated in 1896. He was ordered deacon by Bishop Lawrence. His first assignment was St. Andrew's mission, Ayer, Mass., where he remained until 1899, when he was elected to the rectorship of St. John's Church, Bangor, Maine, one of the leading churches of the diocese. Here he labored for many years, greatly beloved by his parishioners and esteemed by his fellow clergymen. He had been for many years chairman of the committee on the Canons of the diocese, and his legal training was of great value to the diocese.

On the assumption of the rectorship of St. John's, Mr. Newbegin was united in marriage with Miss Elizabeth King, a member of an old and well known Boston family, who made him an admirable helpmeet, and who, with four small children, survives him.

The deceased was what might be called a conservative Broad Churchman. He was a very acceptable preacher, and was devoted to his high calling. Cultivated, courteous, affable, and public spirited, he made his influence to be felt far beyond his parish. In Bangor in particular, and there among nearly every class in society, his death is felt to be a great loss.

#### LARGE BEQUESTS TO THE CHURCH.

IN THE WILL of Mrs. Letitia Keating, a petition for the probate of which has just been filed in San Diego, Cal., she bequeathes \$10,000, to the Episcopal Endowment Fund of the diocese of Los Angeles and \$30,000 to the Church Extension Society of Southern California, to be expended within the county of San Diego and to include the establishment and maintenance of missions within said district. St. Paul's Church, San Diego is also bequeathed three valuable lots in a choice part of the city.

Several small bequests are made to individuals and the remainder distributed among the heirs. One other valuable provision is generously made, to employ and pay one or more duly qualified medical and surgical practitioners to devote the whole of their time to the relief of the sick poor, in the city of San Diego, irrespective of sex, politics, or creed.

#### THE BISHOP COADJUTOR OF PENNSYLVANIA HONORED.

THE RT. REV. ALEX. MACKAY-SMITH, D.D., Bishop Coadjutor of Pennsylvania, has been elected president of the Transatlantic Society of America and has accepted the office. This is in line with the well-known sentiments of the Bishop in relation to the furtherance of friendly relations with England.

The annual banquet of the Society, which takes place November 21st, at the Bellevue-

Stratford Hotel, Philadelphia, will be made complimentary to the newly elected president, and many distinguished guests will be present.

#### SUNDAY SCHOOL INSTITUTE OF WASHINGTON.

THE TENTH annual convention of the Sunday School Institute of the diocese was held in the Church of the Epiphany on October 16th and 17th. The first service, with sermon by the Ven. J. G. Murray, Archdeacon of Baltimore, was on Tuesday evening, the 16th. On Wednesday, the Holy Communion was celebrated by the Bishop of Washington, who, at the conclusion of the service, called the convention to order and made a brief address.

The Rev. Dr. W. L. Devries moved that the convention consider the subject of organizing a normal class for teachers, to be in charge of an experienced clergyman or layman. Some discussion arose as to the manner of raising funds for the expenses of such a class and it was decided that the question of each parish contributing from \$5 to \$25 annually be considered and that the secretary should notify each rector of this decision.

The election of officers followed, and those of the past year were unanimously re-elected. The afternoon session was occupied in educational conference; the following papers being read (1) "The Education of Boys: Their Religious Training" by Mr. Adrian Onderdonk; (2) "How can the Meetings of the S. S. Institute be made more Helpful to S. S. Workers?" by the Rev. C. Ernest Smith, D.D.; (3) "The Teacher's Work outside the S. S. Hour," by Mrs. Mecklin; (4) "How can we Reach and Teach the Children in Country Neighborhoods?" by the Rev. J. Neilson Barry. After each paper time was allowed for discussion by three minute speeches. At 4:30 an address on "Up-to-date Sunday School Methods and Equipments" was given by the Rev. Dr. Wm. Walter Smith, secretary of the New York S. S. Commission; and at 5 o'clock there was an exhibit of Sunday School materials, text books, maps, etc.

The Bishop of Washington invited all the Church people of the diocese to a reception on the Cathedral grounds on the afternoon of St. Luke's day, cards of invitation being distributed in all the churches the preceeding Sunday. A typical October day of brightness was hoped for, that the reception might be held in the Cathedral Close now beautiful with its brilliant autumn coloring; but this hope was disappointed. Notwithstanding the pouring rain though, about seven hundred persons from the city and neighborhood gathered in the new choir school building which was utilized for the occasion.

#### THE WILL OF THE LATE REV. E. F. SLAFTER FILED.

THE WILL of the Rev. Edmund F. Slafter, for so many years registrar of the diocese of Massachusetts, was filed at the Norfolk Registry of Probate a few days ago. Out of half of the net income of a trust fund which had been left to the registrar of the diocese to be expended by him for the benefit of its library, these legacies are to be paid: \$1000 to the trustees of Dartmouth College, to form a library fund or to be added to a library fund already existing; the income of this to be expended for the increase of the college library. For similar purposes \$1000 is left to the Massachusetts Historical Society and \$500 each to the trustees of the Lapham Library at Thetford, Vt., and to the New England Historic Genealogical Society, with which Dr. Slafter had been connected for twenty years.

After payment of these legacies the rest and residue of the estate is left in trust in certain shares each to the wardens or trus-

tees of St. Thomas' Church, Hanover, N. H., and St. Barnabas' Church, Norwich, Vt. for repairs; and to the registrar of the Massachusetts diocese, for the purchase of books, manuscripts, paintings, engravings, fixtures, furniture, and such for the library of the diocese. The remaining one-half of the net income of the trust fund is to be paid in semi-annual payments to the librarian of the Episcopal Theological School at Cambridge for the purchase of works of biblical learning, dogmatic and pastoral theology, and other useful works. The will was drawn up January 26th, 1903, and Edward W. Hutchins and Henry Wheeler are appointed executors.

#### INSTALLATION OF DEAN REDE.

THE VERY REV. DR. WYLLYS REDE was formally installed as the Dean of the Cathedral Church of St. John, Quincy, on the Nineteenth Sunday after Trinity, by the Bishop of the diocese. The preacher was the Rt. Rev. John N. McCormick, Bishop Coadjutor of Western Michigan. Canons Behrends and Penfold assisted in the service. A great company of Quincy Churchmen, completely filling the Cathedral, was present. Dr. Rede enters upon his duties under the happiest auspices. At a reception given the Dean and Mrs. Rede in the chapter rooms on the evening preceding the service of installation, not only the large attendance but the enthusiastic greeting of all the people presaged a bright future.

#### BISHOP CAPERS CONVALESCENT.

THE BISHOP of South Carolina has been seriously ill at his home in Columbia. A special despatch to THE LIVING CHURCH, October 22d, says he is very much better, and expects to be able to preside at the meeting of the Fourth Department missionary conference in Columbia, November 6-8.

#### A MEN'S CLUB IN ST. PAUL.

THE INFORMAL opening of the club rooms of the Men's Club of Christ Church parish, St. Paul, marks a new epoch in the history of that parish. This club has no fees and no officers, and is open to all men of the city who care to avail themselves of its privileges. It has for its object, the furnishing of a refined place of recreation and amusement for the men of St. Paul, and particularly those of the parish.

A nice roomy place on the second floor of the guild hall has been fitted up with billiard tables, chess and checker boards, with a reading table where the current magazines may be found. The rooms are open each week-day evening from 7:30 to 11 o'clock, and since the opening of the club rooms, early in October, many have availed themselves of this opportunity to spend a quiet evening. It is planned to hold monthly "smokers" similar to the first, at which a musical and literary programme was given, and light refreshments served.

The parish is to be congratulated upon this valuable addition, which has been made possible through the efforts of its energetic and resourceful rector, the Rev. E. E. Madeira.

#### DAUGHTERS OF THE KING MEETING.

THE twenty-third semi-annual meeting of the Local Assembly of the Daughters of the King of Ohio and Southern Ohio was held in All Saints' Church, Portsmouth, on October 13th, 1906.

On Friday evening, a short service was held for the Daughters, when the chaplain, the Rev. Robt. Kell, addressed them on the subject of "Faith." At 10 o'clock on Saturday, there was a celebration of the Holy Communion by the chaplain, assisted by the Rev. Mr. Herron, rector of the parish. The ser-



mon was preached by the Rev. Chas. E. Mackenzie, Archdeacon of Southern Ohio.

After luncheon, the business session was called to order and the annual elections took place. Mrs. Hugh Russell of Ironton was elected president; Miss J. A. Handerson of Cleveland, secretary; and Mrs. E. W. Worthington of Cleveland, treasurer. Papers were read by Mrs. W. L. Torrance, Mrs. Hugh Russell, Miss Eleanor Bope, Miss Pratt, and Miss Alice Lampton.

After voluntary addresses by the Archdeacon, the chaplain, the Rev. Mr. Herron, and the Rev. Mr. Hampton of Ironton, the meeting adjourned.

The next assembly will be held at the Church of the Good Shepherd, Cleveland, in February.

#### MINNEAPOLIS CHURCH CONSECRATED.

THREE WEEKS are being devoted to functions connected with the consecration and the jubilee of Gethsemane Church, Minneapolis, culminating with the observance of "Jubilee Sunday" to-morrow. Reports received tell of the great interest displayed in the several services, but we defer the account of them until next week, when they will have been concluded.

#### ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.  
RICHARD H. NELSON, D.D., Bp. Coadj.  
Troy Archdeaconry.

THE 91ST MEETING of the Troy archdeaconry was held in St. James' Church, Lake George (the Rev. E. M. Parrott, rector), on October 16th and 17th, the Ven. Archdeacon Carey presiding. There was a large attendance. On Wednesday morning a missionary conference was held, the Bishop Coadjutor giving the outlines of a new missionary canon. Many matters relating to the work within the limits of the archdeaconry were discussed. On invitation of Mr. George Francis Peabody, the delegates lunched at his country seat, and later continued the day's business in Mr. Peabody's library. At the close of the session the guests were taken in a yacht to the railway station.

#### ARKANSAS.

WM. MONTGOMERY BROWN, D.D., Bishop.  
Three New Churches in Little Rock.

WITHIN the past eighteen months three new churches have been erected in Little Rock, and the Rt. Rev. W. M. Brown, D.D., Bishop of the diocese, has just closed a deal for half a block of ground in the western part of the city, known as Cunningham's Addition. There are now seven Episcopal churches, five for the white people and two for Afro-Americans, in Little Rock, and it is hoped that work on the new church in Cunningham's Addition will begin in the early part of next year.

#### CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.  
Northern Deanery Meeting—Notes from the Diocese.

DEAN SUMNER of the Cathedral of SS. Peter and Paul has published a postal card giving a halftone picture of the Cathedral. It is a souvenir of the first Cathedral in the American Church. The card is for sale by Geo. Stevens, 21 South Carpenter Street, Chicago.

THE NORTHERN DEANERY of the diocese of Chicago (the Rev. B. F. Fleetwood, D.D., dean) held a very successful meeting (the Rev. Frank E. Brandt, priest in charge), on the 15th and 16th. At Evensong for the first day, an address on "Holy Baptism" was made by the Rev. F. J. Bate of Freeport; on "Confirmation," by the Rev. N. W. Heermans of Sycamore; "Holy Communion," by the Rev. J. H. Dennis of Elgin.

At the second day's session a clerical con-

ference was held. The Rev. W. O. Butler read a paper on "The Next Step in Evolution." At the afternoon session, the Rev. N. B. Clinch spoke on "Social and Civic Opportunities of the Modern Clergyman." Several other addresses were made in the afternoon and evening. There was a large attendance at all the sessions.

THE SEVENTH regular conference of the North Shore Sunday School Institute was held at St. Augustine's Church, Wilmette, on Thursday, October 11th. Bishop Anderson delivered a charge to the preachers and workers of the Institute at 5:30 P.M., and at 8 o'clock a conference on "The Child and His Christian Duties" was held. The Very Rev. W. T. Sumner, dean of the Cathedral, spoke on "Worship," and a paper on "Giving" was read by the Rev. Paul Faude, senior curate of St. Peter's, Chicago. Five-minute discussions followed each paper. There was a good attendance.

The rector of St. Augustine's, the Rev. A. B. Whitcombe, visited Rockford last week, addressed the teachers and graded the Sunday School of the parish church.

ST. LUKE'S DAY was observed at St. Luke's Evanston (the Rev. George Craig Stewart, rector), with special services, it being the time set for the second installment on the funds pledged for the new church. In the evening the Men's Club held its first fall meeting at which Mr. Luther Bradley of the Chicago Daily News spoke on "Cartooning."

Work on the new church is progressing satisfactorily and it is expected will be opened for services in December.

A PRELIMINARY meeting, called to effect the organization of a diocesan branch of the C. A. I. L., was held at the Cathedral, Chicago, on the evening of Monday, October 15th, Dean Sumner presiding. Addresses were made by Miss Harriet Keyser, the secretary of the C. A. I. L., Miss Star of Ascension parish, one of the residents at Hull House, Dr. E. C. Hackett, and Miss Bond of Chicago Commons, members of Epiphany parish, the Rev. H. L. Cawthorne and Mr. Cleghorne, of St. Luke's, Chicago, and Miss Henry of Australia, who spoke on "The Christian Social Union." A committee was appointed by the Bishop, consisting of three clergymen and four laymen, to draft a constitution and by-laws, and to nominate officers for the year, and to report in two weeks.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.  
Annual G. F. S. Meeting—Work at St. Philip's, Putnam.

THE ANNUAL meeting of the diocesan council of the G. T. S. was held at Portland on the 11th and 12th inst. The usual services and addresses occupied the time, the sermon being preached by the Bishop of the diocese.

ST. PHILIP'S CHURCH, Putnam, after a long vacancy, is making progress, under the zealous and wise labors, of the Rev. John White Walker, a son of the Rev. Millidge Walker. Some very marked improvements are in progress, on the church property.

THE ANNUAL meeting of the Clericus of the New London archdeaconry was held at Norwich, on Monday, October 8th. It was a business meeting, solely. The Rev. C. S. M. Stewart of Poquetanuck was chosen secretary and treasurer.

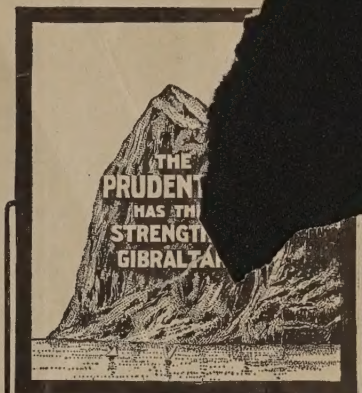
#### DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.  
Gift to St. Andrew's, Wilmington.

FOLLOWING the gift of reredos for the altar of St. Andrew's Church, Wilmington (the Rev. Hubert W. Wells, rector), by mem-

bers of the Warner family, comes the gift of \$5,000, from Mr. Wm. Luke of Baltimore, for a new pipe organ which will be a memorial to his late wife, and also to James J. Luke, a deceased son. There are no conditions to the gift save that on it the fact it is a memorial shall be stated. Mr. Luke and family formerly resided in Wilmington. It is expected that the new organ will be in position by Quinquagesima Sunday, by which time also the chancel will have been remodelled so as to permit the introduction of a vested choir.

ON THURSDAY evening, October 18th, a reception was tendered Bishop Coleman, in Old Swedes' parish house by the Rev. Henry Olmsted, rector, and Mrs. Olmsted, in honor of the eighteenth anniversary of the consecration. The speakers were Bishop Coleman, the Rev. F. M. Kirkus, Mr. Thompson and Charles Curtis, wardens of Trinity parish, and Mr. Grohe, secretary of the diocese.



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## FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.  
R. H. WELLES, JR., D.D., Bp. Coadj.

## Property Purchased—Illness of Father Merrill.

THE building of a vicarage has begun at Bayfield.

A LOT has been purchased for a chapel for the Old Catholics at Green Bay (the Rev. Fr. deVillareal, priest).

MANY FRIENDS of the Rev. Fr. Merrill will learn with great sorrow that he has resigned the mission at Oneida. Greatly overworked, he fainted in church a few Sundays ago, and did not recover consciousness till the Wednesday following. The doctors have forbidden any work for a long time. In the most self-sacrificing spirit he has resigned, to the regret of his people and Bishop, by whom he was much esteemed and beloved. The people must not suffer by his misfortune, and his incumbency the large number of Indians have been confirmed, and from the Roman Communion. He leaves him without support.

## IOWA.

MORRISON, D.D., Bishop.

## of the Fellowship Club.

PARISH, Dubuque (the Rev. [unclear] [unclear] Bishop, the Rt. Rev. [unclear] of Missouri, on the evening of October 16th, when he received the fourth annual banquet of the Fellowship Club, the men's [unclear] of St. John's Church. His subject was "The Catholic and the American Church," and he spoke in his usual vigorous and eloquent manner, and his words gave great inspiration and pleasure to the two hundred guests present. The Rev. J. Everist Cathell, D.D., rector of St. Paul's Church, Des Moines, responded to the toast "Iowa, the Episcopal Church and Its Bishop," and the Rev. John C. Sage acted as toast-master. These annual dinners of the Fellowship Club have done much in arousing interest in the work of the parish.

## LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

## Mission at Georgetown.

A TEN DAYS' MISSION has just been held at Holy Trinity Church, Georgetown, Ky., which is at present in charge of Archdeacon Caswall. On the Thursday, Friday, and Sunday previous to the mission proper, introductory addresses were given by Dean Capers of Lexington and by Bishop Burton, on "The Religion of Jesus Christ as the Active Principle of Progress"; on "Every Man his Own Judge"; "The Revival of Our Spiritual Life the Work of God Himself in Our Hearts"; and on the "Need of Our Coöperation with God When He Manifests His Power Within Us." All through the week and the following Sunday the mission was conducted by the missionary, the Rev. Frederick A. MacMillen, B.D., rector of Trinity Church, Covington, Ky., who proved himself a most able missionary.

## LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

## Notes from the Diocese.

THE SAN DIEGO Convocation will meet at Christ Church, Coronado, on Tuesday and Wednesday October 30th and 31st. On the second day the Local Assembly of the Daughters of the King will also convene. These occasions are always helpful and interesting. The Bishop of the diocese will be present.

THE NEW PARISH of All Saints', San Diego, has elected the Rev. J. A. M. Richey as its rector. Father Richey has accepted and will enter upon his duties the last Sunday in October. The first week of his incumbency.

(Continued on next page.)

## Books to Keep Before the People

The Young Churchman Co. has published some of the most valuable books on Church Doctrine and kindred subjects that have been issued from the American press.

THESE BOOKS will never grow old, because the matter is always ALIVE, and Churchmen need to read them as a stimulus to stronger Churchmanship, and non-Churchmen should read them so as to be set right as to the Catholic position of the American Church.

## Come Home!

An Appeal on Behalf of Reunion. By the Rev. JOHN LANGTRY, D.C.L., late Rural Dean of Toronto. \$1.25; by mail, \$1.35.

Dr. Langtry's earnest plea for separated Christians to "Come home" has a pathetic interest now, as the learned and pious author died recently.

We have wealthy men and women who furnish funds to disseminate Broad Church literature, and others who circulate Swedenborgian works and "Christian Science" books by the thousands. Dr. Langtry's book would be a blessed boon to the denominational ministers, and do much to make them understand the basis of reunion in the true Catholic Church. Would that Churchmen saw the opportunity and place copies wherever it would be read. Buy one copy and read it, and then give it away, and so do a little to carry on the work for which Dr. Langtry pleaded.

## Reasons For Being a Churchman.

Addressed to English-speaking Christians of every name. By ARTHUR W. LITTLE, D.D., rector of St. Mark's, Evanston. Revised Edition. Price, \$1.25; by mail, \$1.35.

Probably, the majority of the men of this Church who are interested in presenting the claims of the Church to those outside her pale, have at least heard of this book; and equally, probably, the major part of them have read it. So far as this reviewer knows, no book of this character and on these lines has had a wider circulation than the one before us; and a proof of its usefulness, as well as its popularity, is the large numbers of the book that have been sold. Dr. Little begins with the question, "Did God Found a Church which still exists?" and from this starting point, goes over the whole subject, thoroughly and exhaustively, and states the claims of the Church just as strongly as it is possible to state them. It would be hard to recall a single legitimate argument which the author does not use; and he furnishes a storehouse of facts and data and arguments for those who are interested in this subject.

We know of no book of this kind that can serve its purpose so thoroughly and efficiently as does Dr. Little's *Reasons for Being a Churchman*. Certainly the doctor has very strong reasons; and he states them with clearness, vigor, and perspicacity.—*Southern Churchman*.

## Catholic Principles.

As illustrated in the Doctrine, History, and Organization of the American Catholic Church in the United States, commonly

called the Protestant Episcopal Church. By Rev. FRANK N. WESTCOTT. Handsomely bound in cloth, 412 pages, \$1.25, postage 10 cents; paper covers, 40 cents, postage 7 cents.

This is a book for Churchmen to read, and one that will be found most helpful. A Prominent Layman, in a private letter, writes:

"It is one of the best books I ever read. His style is crisp and fresh, and his arguments are unanswerable. Everybody reading it, whether they like it or not, will find that it leaves a pleasant impression, and is stimulating to the most thoughtless Churchman."

## The Heart of Catholicity.

By the Rev. FRANK N. WESTCOTT, author of *Catholic Principles*. Cloth, \$1.00 net; postage 10 cents.

*Catholic Principles* is of necessity a controversial volume, dealing as it does, with the issues between the Church on the one hand and Protestant and Roman Christianity on the other. The author's object in publishing this companion volume is to show that the Heart of Catholicity is not controversy nor disputation, but a system of life, of faith, and of works, according to the leading of divine revelation. It is strong, healthful, and encouraging, and the laity should read it; and the clergy will find it full of sermon suggestions.

## Why and Wherefore.

Simple Explanations of the Ornaments, Vestments, and Ritual of the Church. By the Rev. HARRY WILSON, M.A. Adapted to the Use and Customs of the American Church. Cloth, 25 cents net. Postage .05.

CONTENTS: I.—Ritual; Christian Symbols. II.—Bowing and Genuflecting. III.—The Altar and Its Coverings. IV.—The Sign of the Cross; The Seven Lamps. V.—The Cross and the Crucifix. VI.—Vestments (1) Surplice, Stole, etc. VII.—Vestments (2) Chasuble, Alb, etc. VIII.—The Sanctus Bell; The Lavabo. IX.—Incense. X.—Wafer Bread; The Mixed Chalice. XI.—Altar Lights and Flowers; The Ablutions. XII.—The Eastward Position; Festivals. XIII.—The Word "Mass."

A small volume, giving simple explanations of the ornaments, vestments, and ritual of the Church, is by Rev. H. Wilson, M.A. It is aptly called *Why and Wherefore*, and answers the need it designs to meet with excellent clearness and simplicity. It is a deplorable fact that many who have been life-long participants in the frequent services of the Church are absolutely ignorant on the subject of her ritual, and to these the information conveyed by means of this little work should be most welcome. It has been charged by the denominations that our Church people render a meaningless worship; that they lack the color and fervor in devotions which mark some of the sects; and when they find that the simplest observations of the Church convey nothing to her sons and daughters, it is not strange that the charge should be made. By all means we should welcome any means of preserving the honor of those observances.—*American Sunday School Magazine*.